

THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

\$2.00 PER ANNUM.

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Maj. M. F. Berry of Pachuta, was in the city last week, and paid our office an appreciated visit, giving us words of encouragement.

Dr. R. A. Venable of Meridian spent several hours with us last Thursday. He reports things moving nicely at Meridian.

We spent a pleasant day in Canton last Sunday. Pastor Derrick is planning for a great year's work. May God's blessings attend him.

Do not fail to read John Cleary's large advertisement on the last page of THE BAPTIST. His stock of goods is very large and his facilities for doing what he promises are ample.

The *New Liberator* has just been placed on our exchange list. It is a newsy, up-to-date prohibition paper, and is the organ of the American Young Peoples' Christian Temperance Union, whose motto is: "The Saloons Must Go."

On last Thursday at about 10 p. m., after 10 days illness of pneumonia, Dr. Wirt Johnson breathed his last. In his death, Jackson loses a valuable citizen and a fine physician. The funeral occurred from the Episcopal church, Friday 3 p. m.

Bro. Phil. Didlake has removed from Monterey to Box, which is on the line of the Gulf and Ship Island railway, which in a few months will be completed from Gulfport to Jackson. Twenty-five car loads of steel rail were unloaded here a few days since for this new road.

On last Sunday, the I. C. Railroad put on another passenger train, giving the traveling public four passenger trains North and four South every twenty-four hours. One of these trains carries a Library car, and they all carry every modern convenience. In addition to the large passenger traffic, the freight traffic is very heavy.

On Jan. 25, the final vote on the Robert's case was taken by the House. It was found that he was denied a seat by a vote of 268 to 50—a majority of 218. Thus it is seen, that 85 per cent. of the House went on record as opposed to polygamy. This is a sweeping national victory for the home and American institutions.

John Ruskin, a man of letters, died on the 21st inst. at the advanced age of 81. Almost anything that Ruskin wrote was good. He wielded through his pen a very salutary influence upon his many thousand readers. It is a great thing to live to so ripe an old age,

and to live so usefully. England seems almost too busy with her wars to stop to do the expected honors to her illustrious son.

The Boers have been scoring some brilliant victories over Great Britain recently. Britain has almost determined to change her base of operations to the Orange Free State.

It is believed that the English besieged for nearly three months, will be compelled within a few days to surrender Ladysmith from lack of supplies. Within the three months of hostilities the English army has been depleted nearly 10,000, while the army has never yet set foot on Transvaal soil.

Charley Sproles of Durant, a notice of whose death appears in another column, had gone to Texas to recuperate his health, but instead of improving, he grew worse, and a few days ago he succumbed to the icy touch of death. His father had preceded him only a short while. We had the honor to bury these two with Christ in baptism a few years ago. The mother and wife had crossed the river several years ago. They have left some little children, but God through his people will prepare for them.

The mail service between San Francisco and Honolulu is very slow and unsatisfactory. The United States is paying a foreign Cable Company \$400,000 per annum. It has been suggested, by the Navy Department, which has completed the necessary surveys that a Pacific Cable from San Francisco to the Philippines would cost about \$10,000,000. Congress somewhat objects to the government's owning the cable and looks with favor upon the proposition of a private company to construct and own the enterprise.

In view of the fact that two of the leading Christian nations of the world are on the imperial tramp for still further conquest, it is pertinent to pause for a moment and ask, what will these cruel wars bring to the citizens of these great powers? What will be the portion of the yeomanry of these four countries engaged in these two wars? Instead of calling on historian or statesman, logician or divine, we call out James Russell Lowell, and though he is dead, his words are alive to-day, and burn their way through all opposition to popular recognition of their truth. The answer to the above questions appear in these words of his:

When ere contending princes fight
For private pique or public right,
Armies are raised, the fleets are manned,
They combat on both sea and land.
When after many battle past,
Both, tired with blows make peace at last,
What is it, after all, the people get?
Why taxes, widows, wooden legs, and debt.

Read the following from the Scott County Register if you would know how Dr. Hackett is renewing his strength and doing more work than the ordinary young man:

"Dr. J. A. Hackett came over from Meridian Saturday, and remained in Forest until Monday. His sermons at the Baptist church on Sunday were spoken of as being the best ever delivered in that pulpit. The morning text was applicable to the new year, Ecclesiastes 3rd chapter, 15th verse: 'That which hath been is now; and that which is to be hath already been; and God requireth that which is past.' If Dr. Hackett can make the arrangements he desires, he will change his appointment here from the first to the second of each month. His whole time now is occupied with ministerial duties. His work is in Shubuta, Pachuta, Harmony Grove, Enterprise and in Forest. As the church here recalled him, he says he is willing to serve them another twelve years if his life is spared that long."

Friendship.

This church, Kemper county paid pastor's salary in full and five cents over for 1899.

Notice to Our Readers.

We take pleasure in calling your attention to the firm of Patton & White, of Jackson, Miss., dealers in high grade Pianos and Organs, and everything usually kept in a First Class Music House. We can recommend this house for high standing and fair dealing, and feel sure our patrons will benefit themselves by writing them for catalogues and terms when wanting anything in their line. They handle the celebrated Kimball Pianos and Organs, the renowned Knabe, Steiff, Hains, Ivers & Pond, Whitney, Hinze, and Blassius Pianos, and the beautiful toned Ann Arbor Organs.

Write them at 318 East Capitol Street, Jackson, Miss.

In prayer we bring our matters before God: "supplication" implies a further degree of earnestness and perseverance. It may not be enough once or twice to bring matters before God; bring them again and again until the blessing comes. We lose much because we do not persevere in prayer. I would urge this upon Christian parents, who may have been for years praying for the conversion of their children. Because the answer does not come so soon as you expected, are you ready to give up and thus lose the blessing? Go on waiting upon God till the answer comes. I have myself had to wait for a long time, when praying for persons who were laid on my heart, but in time the answer came.—Muller.

Sunday Observance.

In the Sunday League Convention assembled in this city last week, Senator Cox made a very strong and logical plea for the better observance of the Sabbath. He took the position that the Sabbath was made for man, and that as Sabbath desecration in work enervates man physically, intellectually, socially and morally, and as health in all these respects is necessary to the highest type of man as man, therefore Sabbath legislation falls within the purview of civil jurisdiction. He took the position that the Sabbath is a civic institution and necessity. Various experiments at sundry times have demonstrated beyond a doubt that one-seventh of our time for rest is a physical necessity. Infidel France has experimented to her heart's content on Sabbath desecration and abolition, having at one time abolished Sunday as a civil institution altogether. Finding from actual experiments, that employees did less work in seven days than in six, another shift was made, requiring the observance of the fourteenth instead of the seventh. And, having, besides these, made many other changes, she finally settled back upon the seventh part of time for rest, not from a religious consideration, but as an economic measure. Thus it is seen that each experiment in violation of God's own appointed order, whether individual or natural, adds testimony to the fact that God knew precisely what amount of rest man's physical constitution required. And, as for that, what amount of rest all nature demanded. It is the verdict of experienced mechanics and machinists that all machinery operates more smoothly and satisfactorily when allowed to keep the Sabbath. The friction is less, and the wear and tear even are less in proportion to the number of days in use. And it is asserted that experience teaches that the breakage is considerably less, when machinery rests one seventh of the time. The belts and springs last longer proportionately and perform better service. It is well, if at last, the world comes to a recognition of the fact that the Sabbath is a provision in the economics of nature, not only for the physical man, but for the lower order of animals, even extending to inanimate things—for universal nature. Man's physical and spiritual nature are so intertwined and related that when in their normal condition they constitute one harmonious whole, so that whatever law or regulation would be healthful to one would be so to the other. Then it is not difficult to see that the institution which would be essential to the highest interests of the physical would also be essential to the welfare of the spiritual. So, placed upon a civic and social basis, the Sabbath as an institution should be preserved for the good of man.

The following from *The Standard*, Chicago, is well worth the consideration of our readers: "Altogether apart from the uses and benefits of Sunday as a day of worship, the observance of it as a weekly rest-day is conducive to man's well-being. Experience proves that all the machinery of life needs this brief respite, with its relief from tension. 'I feel,' writes Coleridge, 'as if God had, by giving the Sabbath, given fifty-two springs

THE BAPTIST.

February 1,

in the year.' The too common tendency to disregard this wise provision and turn the rest-day into a work-day, and make life a ceaseless round of toil, ought to be earnestly resisted. Any effort that is made to redeem it from toil and keep it free, ought to receive the hearty support of all lovers of humanity. We note with pleasure the success attending the efforts of the Butchers' and Retail Grocery Clerks' Association in Chicago to secure Sunday closing. The placard, 'This Store Closed on Sundays,' now meets the eye at almost every turn in certain districts of the city. It means relief for thousands from unnecessary and profitless toil. A little thoughtfulness on the part of a too thoughtless purchasing public will help on the good work."

But apart from the uses of the Sabbath as a civic and social institution, there is a higher and ultimate end to be reached through it. The Christian may be appealed to from the worthier motive of obedience to God's command to "Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work. But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates."—Ex. 20:8-10. These are the words to which the Christian turns. He does not treat with indifference elaborate, scientific discussions to prove that nature demands Sabbath observance, but without waiting for the world's verdict on scientific investigation, discussion and conclusion, he lifts his renewed heart to God, and says, "I heard thy word, and trustfully and joyfully I bow in obedience." Let all those who read these lines resolve to set their standard for Sabbath observance higher for the present year than ever before.

Reverence for Law.

The Governor's inaugural address is thoughtful, independent, courageous. The people are impressed that he means to do right as God gives him light to see it. We ought to pray that he may have that "wisdom which comes from above." He craves and will need the support of the people.

The supreme, the burning, question is, How shall we build up reverence for law among our people?

First of all, the necessity and benefit of law should be impressed. Law is the rule of conduct prescribed by the supreme power of the State for the regulation of the social action of its citizens. In our land this established rule is the will of the people expressed in definite, accessible and intelligible form.

Law, rule of conduct, is essential to society. There could be no safety, no property, no happiness without it. Every man would be a law to himself, and do as he pleased or as he could. The strong and overbearing would pray upon the weak and less aggressive. Might would be the standard of right. Not the fittest but the strongest would survive in the fearful conflict. All that makes social life delightful, or even tolerable would go down amid the ruin of community. Law is

essential, not only to the well-being of society, but to its very existence.

The chief function of government is to protect men in their absolute and natural rights. These are such as pertain to men as God's creatures without reference to their various relations. Among them are life, liberty and the pursuit of happiness, as set down in our Declaration of Independence. They belong to every man by nature. They are inalienable, because given by God, and because they belong to man as man. They are sacred, and should be conserved by the supreme power of the State.

There are other rights which spring from the relations of organized society. To every citizen belongs the right of "life, liberty and the pursuit of happiness;" to acquire and hold and enjoy property; the right of security from molestation or interference in one's person, lawful pursuits, and possessions; to enjoy reputation secure against defamation by the tongue of slander or the pen of malice. For the preservation and protection of all these rights government is essential.

Who can tell the benefits of law? Government is ordained for its maintenance. It is by law that we hold all that is valuable and dear—life and freedom and property; aye, home and wife and children. Nothing that is prized among men would be secure without it. Our most sacred relations, tenderest joys, most valued possessions live by virtue of law. The rich and poor, the wise and the unlearned, old and young are dependent upon law and indebted to it for all they prize. If we could, to free ourselves from it would be to plunge into unknown and unendurable misery. Law is the bond of union among the members of society. It is the presiding genius of civilization, the hope of the world's future. Everyone should respect and sacredly guard it. The poor and illiterate man above all others ought to stand for law. It is his only protection against the wicked wise and the wicked rich.

Lawlessness prevails in every part of our country. Men do not respect the constituted authorities of government. There is general disregard of human life. Homicide surprises no one. We have become accustomed to it. The murderer and even the assassin go unpunished. One form of lawlessness is resorted to as a remedy for another, when it only aggravates it. The mob takes the criminal in hand and does more to put down law than the evil doer whom it slays. It is an outrage upon the law of God and of man, and a menace to society. If one man has no right to slay the criminal in avenging wrong and is held amenable to law, what right has any number of men, the lawless mob, to take the life of an evil doer? When a criminal, however great, is punished, not by the regular ministers of law, but by the mob, the government is outraged, society is wronged, and individual life is imperilled. He who participates in hanging or shooting or burning the greatest criminal, who has not been condemned to death according to the forms of law, is himself a murderer in the eyes of God and before human law. The only reason he is not hanged as such is the impossibility of indicting and punishing a whole community.

1900.

Increasing lawlessness is attracting the attention of thoughtful and law-abiding citizens. Earnest and anxious souls are asking, what will come of it? What is the remedy? The answer must be, Reverence for law and respect for the constituted authorities of government. Because all violations of law, like all sins, have a common origin—disregard for rightful authority.

How to build up such reverence and respect? This is the great problem of our day. Let us understand that, having to do with so many evil influences, the most needful thing cannot be done immediately. Time and patient continuance along certain lines will bring good results.

The officers of government ought themselves to respect and obey the laws which they are appointed to enforce. No criminal ought to feel that he has the shadow of warrant to say that in his case against the government he will first "retain" the officers of law.

There should be vigorous and impartial execution of law. Every man, the humblest among us, ought to feel that he has in his government a shield for life and property. The courts should not merely reflect opinions of the people, but should create and strengthen correct public sentiment by a faithful administration of justice. It has become a by-word and reproach that a man who has money and friends can even kill his fellow man with impunity. It is true that in the nature of things the man of means has the advantage of his poorer neighbor, because his wealth will give him advantage in his contest with society. It will secure him counsel and witnesses. Hosts of friends and followers will influence public opinion in his favor, this will be reflected in the jury box, and often secure unjust acquittal. The fault is with the people. Everyone charged with crime is entitled to trial by a jury of his countrymen. The question of innocence or guilt finally rests with it. In vain may the crime be established and the law given in charge to the jury by the court if that body does not accept the evidence and regard the law as charged by the court. If other influences sway the jury and secure a verdict of acquittal justice is outraged, society grievously wronged, public sentiment weakened, men emboldened in sin, and crimes multiplied. Certainty of punishment is more effective than its severity in deterring from crime. Hope of escape encourages crime, and unjust acquittals increase the number of criminals. Our safety is in the due execution of law. Every citizen should be willing to do his duty in enforcing law, and in the discouragement and suppression of crime.

Law-abiding citizens should enter into the politics of the country. Political bosses, party machines, ward rings, and saloon politicians, who are always working "for the good of the cause," you know, should not make the laws and elect the officers of our government. The man who will not himself obey law, the man who has a case against law, should not be elected to frame or enforce law. The best men of our land ought to be sent to the legislature, serve on juries, and enter into the conventions which nominate, and really elect, our officers.

THE BAPTIST.

The law-loving white people should sympathize with those negroes who reverence law and are anxious for their race to become law-abiding citizens. We should in all sincerity and good faith extend to them a helping hand. There are a few of them. In response to the patriotic sentiments of our Governor, in many places to-day they are holding meetings in which they pledge themselves to do all in their power to prevent crime and secure the speedy punishment of the criminal. To me these appeals from the wards of the nation are pathetic and touching. Let us have confidence in them. It is a mistake to say that lawlessness is limited to the negro. The great, the burning, question is not, what shall we do with the negro? But, what shall we do with ourselves in the solution of the greatest problem ever given to any people? How shall we get our own people to reverence and obey the law amid so many temptations?

On all occasions Christian citizens should put themselves clearly on the side of law. Our papers, especially our religious papers, should do their part in a wise and fearless and vigorous condemnation of lawlessness, and in urging regard for the government and respect for its officers. Children should be taught and trained in obedience to authority at home, in school, and in the State.

Christians ought to take up the duty of praying in their homes and churches for our rulers. Who can estimate the influence for law and order of regular, earnest and believing prayer for these who are in authority? This duty is plainly enjoined.

Our Governor is a Baptist, but in his official capacity he will be only a Christian. No one should seek or expect favor at his hands for himself or friend because they belong to the same religious denomination. He could not do so and remain a thorough Baptist. The question of denominational connection, I am persuaded, will not enter into consideration in the discharge of executive duties.

Governor Longino has entered into office with the respect and confidence, admiration and love of the people. The desire, they expect, a righteous administration. This deep longing and confident expectation may be a great burden; it ought to be, it will be, also an inspiration to high purpose, courageous effort, patient endurance, and noble achievement. Let us stand by him. Let us pray for him. H. F. S.

Vicksburg, Miss.

China as a Mission Field.

TO THE BAPTIST:

In looking through the *Mission Journal* for January I find a letter from L. Moon, written from Tong Chow, Shantung, China, which tells of great changes for the better in that interesting country; more interesting to our people now in view of our new responsibilities in the Pacific. No country presents greater, or more diversified possibilities than does China, and her future destiny depends largely on the American people. Owning, as we do, Hawaii, and the Philippines, we are in close proximity to the great Orient, and the value of our new possessions depends, to a considerable degree, on the shape and destiny which is to be given to the Chinese future. Are we going to utilize the grand field of

trade and commercial interest now open to us? Or will we fail at the very point where our glory properly ought to begin, i. e., the development and christianizing of China from a strictly American standpoint. Shall we allow the violation of plain treaty rights. Shall we give to the great European powers, an undisputed right of way to all the prestige in the great Orient? Shall we turn over to Germany the Philippines? Allow England to build and control the Transishmain canal? Give Japan the sole right to buy and own the Pacific cable enterprises? No, says Secretary Hay. No, says President McKinley in his message to the 56th Congress. No, say all thinking Americans. However, public sentiment must be educated to the importance of Asiatic markets and missions. This country must be developed and christianized. China's great possibilities are not understood by the majority of our people.

When we consider a country with an area of more than (4,000,000) four million square miles, greater than all the United States, with a population of three hundred and fifty million (350,000,000), seven times that of the United States, with only 350 miles of railroads, about one five-hundredth of the United States. What will she be when properly developed under the guidance of the mighty world powers looking directly to her future with America standing easily ahead of all the other nations.

China now has an annual foreign trade of only \$250,000,000, not \$1 per capita. While Japan, young as she is, has \$6, and Java \$10. It is estimated, America exports to China now annually, about \$30,000,000. China's imports, for the same time is \$175,000,000 and America with her new opportunities ought to furnish at least one-half of her imports.

Japan developed her foreign trade from \$30,000,000 in 1879 to \$240,000,000 in 1897. What will China do in the next two decades? Now is our opportunity. God has graciously opened wide the door and China is soon to fall in line with the most powerful nations of earth; and I believe it to be the duty of the United States to see that China is favored with the necessary conditions under which she may come to the front rank of a prosperous nation. China is old in her history, religion and philosophy, but young in the wake of modern development.

American Baptists should see to it, that our religious and political influence are felt in her new birth to a more potential people. The Southern Baptist Convention ought to put one or more strong missionaries in Canton, Hong Kong, Amoy, Foo Choo, Shanghai, Chefoo, Tien Tsin, Singapore, and other places.

May God hasten the day when our rich and happy Southern Zion may awake to her duty and opportunities, the time when we shall, as a great people, deny ourselves of the accursed evils of tobacco and liquor, and other useless expenditures, and give the millions which we spend for these vices, to God and humanity, in the development of the greatest field embraced in the domain of modern missions. When the teeming millions of China shall rise up in the judgment what will be the answer of fat and proud America in view of her ability and her opportunities? God save China and may she soon be given to Christ for an inheritance and possession. Nay every opposing element to her onward march, soon become as a mere fly on the revolving wheel of the chariot, of her, political, religious, and educational, progress to be crushed at a single turn.

W. P. CHAPMAN.

Virgil, Miss., Jan. 18, 1900.

Paul's Logic on Missions.

Rom. 10:13-15 "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they preach, except they be sent?" The question is often asked whether the heathen are saved without the gospel. It does seem strange that such a question should be asked by a Bible reader, or thoughtful person, yet it is. Let us notice what the Bible has to say about it. "For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law." Rom. 2:13. I can't see how the question could be answered more directly and plainly. The heathen are not damned for rejecting Christ, for they have never heard of him. They are not damned for rejecting the plan of salvation, for they have never heard of the plan of salvation. They are not damned for rejecting the Bible, for they have never seen the Bible. They are condemned for rejecting the light they have. There is not one of them but knows to do better than he does. God has stamped his image on their consciences. They have ideas of right and wrong. They know it is wrong to kill, to commit adultery, to steal and do a thousand and one things they do. There is not one, who does the best he or she knows. Neither do we, as for that matter. The difference between them and us is, we trust in Christ who becomes the end of the law for righteousness' sake to every one that believeth. Notice, again: "The wicked shall be turned into hell, and all the nations that have forgotten God, or are forgetful of God." Ps. 9:17. I can't think the heathen will be punished as severely as those who go to hell from a Bible land. If there are degrees in punishment, and I believe there are, they will receive the lightest punishment. "And that servant which knew his Lord's will and prepared not himself, neither did according to His will, shall be beaten with many stripes; but he that knew not and did commit things worthy of stripes shall be beaten with few stripes." Luke 12:47-48. I can't understand what reasonable explanation that those who disallow missions can give of the commission, "Go ye therefore and teach all nations, baptizing in the name of the Father and of the Son and of the Holy Ghost." Certainly they cannot accuse our Lord's folly in giving it; yet if the heathen are saved without the gospel, it would be unwise to send it to them, for then the great majority would be lost, "for the gospel is a savor of life unto life or of death unto death." Even in Christian America not more than one-tenth, say, make a profession of faith in Christ. Moreover the missionaries who are now found in every land and upon every island have never found a Christian character, nor one who gave any evidence of salvation. Besides you cannot imagine heaven peopled with such characters as are found in those heathen countries, idolaters, murderers, whoremongers, drunkards, fornicators, thieves and every other vile character the Bible condemns. God say in His Word no such can inherit the kingdom of

heaven. They are lost, without God and hope, in the world, going to judgment by the hundreds and thousands every day. I now call your attention to Paul's argument for missions.

1. For whosoever calleth upon the name of the Lord, shall be saved; then whosoever does not call upon the name of the Lord can not be saved. The Lord is no respecter of persons, for He says: "whosoever," and that means anybody and everybody; the heathen Chinaman and the Christian American, the white man and the black man, the rich man and the poor man, the high and the low wherever found in Japan, in Africa, in South America, in India, in Mexico in the isles of the sea, wherever man is found, whosoever calls upon the name of the Lord shall be saved. But, brethren, they must call just as we must call. The Lord has made no promises for the people who do not call upon His name. He has said, "Call upon me in the day of trouble and I will deliver thee." Psalm 50:15. "Open thy mouth wide and I will fill it." Psalm 81:10. The Lord is high to all them that call up Him in truth. Psalm 145:18. "Then shalt thou call and the Lord shall answer: thou shalt cry and He shall say, Here am I." Isa. 28:9. Seek ye the Lord while He may be found, call ye upon Him while He is near. Psalm 55:6. Notice, my brethren: Whosoever calleth upon the name of the Lord shall be saved. He did not say that those who call on other names than the Lord's shall be saved, for there is no other name under heaven given among men whereby we must be saved or can be saved. "I am the way, the truth and the life," saith the Lord, no man cometh unto the Father but by me." He did not say that those who call upon Mohammed should be saved. He did not say that those who call upon Buddha shall be saved. He did not say that those who called on Brahma shall be saved. He did not say that those who called upon Confucius shall be saved. He did not say that those who call upon the Virgin Mary shall be saved, but those who call upon the Lord shall be saved. The thought is appalling that there are more than two hundred and sixty-nine millions of Catholics who are worshipping the Virgin Mary and calling upon her for light and life; that there are more than one hundred and fifty millions of people who are calling upon Mohammed and looking to him for salvation; that there are five hundred millions of people who are calling upon the name of Buddha; that there are more than one hundred and sixty millions of people who are calling upon the name of Brahma, and more than eighty millions who are calling upon Confucius for salvation, and the promise is only to those who call upon the name of the Lord.

2. How can they call upon Him of whom they have not know and in whom they have not believed. It is true that the heathen have an idea of a Supreme Being. Nature teaches them this as Paul tells us: "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made even His eternal power and God-head; so that they are without excuse." Rom. 1:20. They know that

there is a God who created the Heavens and the earth, and that he sustains them by the power of His might and that they in some way owe allegiance to Him. But they don't know of God's justice and mercy; they don't know of God's goodness and love; they don't know of God's gift to the world; they don't know of the plan of salvation wrought out on Calvary; they don't know of the gift of the Holy Spirit. They do not believe in such, they do not trust to such but have rather made unto themselves graven images. They worship nature, they worship their dead ancestry; they worship anything and everything almost except God when the promise is only to those who know of and believe in God.

3. How can they know of Him and believe in Him of whom they have not heard? This is indeed a very pertinent question. God has given but one revelation of Himself and His will to this world and this was given to and through His chosen people. In His infinite wisdom He has not seen fit to give this revelation to nations as nations nor to individuals as individuals. He has never given any revelation of Himself directly to China, nor to Africa, nor to England, nor to any other country or people, but He gave it to His disciples and said: "Go preach the gospel to every creature." Tell the message, the world around, what a Savior we have found. Nature teaches them that there is a God, but it does not teach them His will. They have no intuitive way of knowing. Their consciences do not tell them of Christ's sacrificial death. So they are absolutely ignorant of the good news of salvation for they have never heard of it.

4. And how can they hear without a preacher? If God has not given any special revelation to these heathen nations, and He has not, and their consciences do not teach them God's will, and they do not, and if nature does not reveal to them the fact of God's gift to the world and Christ's death on the cross, and it does not, how then as the Apostle Paul puts it are they to hear without a preacher? We are told in God's word that it is by the foolishness of preaching that He has ordained to save souls, so some one who has tasted of the heavenly gift and has had an earnest of the world to come, whose mind and heart are on fire with love for souls and a supreme love for God must go and tell them. Some one whom God in His wisdom has called and commissioned must leave homeland and loved ones and go to earth's remotest bound, spreading abroad this wonderful message of love, that those who sit in darkness may hear the good news of salvation and hearing, believe and believing call upon the name of the Lord and calling upon the name of the Lord be saved.

5. But my brethren, how can they preach except they be sent? Now we have come home to touch base. We began at one end of the line and have reached the other end. This is not my reasoning but the Holy Spirit's. Under God we have three parties concerned in the redemption of the world for Christ. The heathen who must preach the gospel that they may hear and Christian men and women who must send and support the

preacher that the heathen may hear the gospel, believe and be saved. We will now see where the trouble lies. Are the heathen ready for the gospel? Only a few years ago every door was shut against the entrance of the gospel, but in some mysterious way every door is flung wide open for the entrance of God's ambassadors. The people with whom we have been laboring but a short time are casting aside their idols and bowing down to and worshipping the only true and living God. Are there preachers to go? Numbers of them, good men and women, who have made preparation for the work and are ready to give up all and go to the lost of earth, if the brethren at home will hold the rope while they go down. Brethren, they simply ask us to feed and clothe them. They are anxious to go. They are begging, they are weeping and pleading to go. You ask me why they don't go then? How can they go except they be sent? I can remember the time when the cry was for more men, more workers. Means were plentiful. We prayed for more men and God has given us more men. Now the cry is reversed and it is for more means. I'll venture the assertion that more than one hundred men within the bounds of the Southern Baptist Convention are ready to go if they had the means. My brethren, the solution of this question is resting upon you and me. God has most wonderfully opened wide the doors and called good men to enter, but how can they go except they be sent? This question must be answered by each and every Christian. May God put it into the heart of every child of His to give of their means to send the gospel throughout the length and breadth of the earth, till a knowledge of the Lord shall cover the face of the earth, as the waters fill the channels of the mighty deep, and in this way obey the Lord's command to, lay not up for yourselves treasures upon earth where moth and rust doth corrupt, and where thieves do break through and steal, but lay up for yourselves treasures in heaven where moth and rust doth not corrupt, and where thieves do not break through and steal."

C. M. MORRIS.

Some Beautiful Words on the Baptism of Christ, by Pedobaptists.

When reading, the other day, I was impressed with the beautiful language of a Pedobaptist writer about the baptism of Jesus, so I thought it might be helpful to give some extracts from writers of to-day who do not immerse, and draw some conclusions.

I.

Cunningham Geikie, an Episcopalian, in his Life of Christ, pages 2 and 8-9, says: "John resisted no longer, and, leading Jesus into the stream, the rite was performed. Can we question that such an act was a crisis in the life of our Lord? His perfect manhood, like that of other men, in all things, except sin, forbids our doubting it. Holy and pure before sinking under the waters. He must have risen from them with the light of a higher glory in His countenance. . . . Past years had been buried in the waters of the Jordan. He entered them as Jesus the Son of Man; He rose from them, the Christ of God."

Jesus was immersed. "He sank under the waters." "He rose from them." "He was buried in the waters of the Jordan." Only one question is left to be decided; that is, will we follow the example of Jesus, or will we not? The true Christian had rather do like Jesus did, even if something else will do, because there is joy in walking in the Master's steps. This question comes: If it was so impressive, and so pleasing to God, for Jesus to "bury past years in the waters of Jordan," is it not pleasing to Him if we do the same?

II.

G. A. Chadwick, an Episcopalian, commenting on Mark 1:7-11, in Exposition Bible, says: "He who had gone down to the baptismal flood was no sinner to be forgiven, but the beloved Son of God, in whom He is well pleased. . . . How solemn a thought is this, that the full certitude of His destiny expanded before the eyes of Jesus, just when he lifted them from those baptismal waters in which He stooped so low." Pages 10, 13.

How beautiful and descriptive are the words, "The baptismal flood;" and "He lifted his eyes from the baptismal waters in which He stooped so low." If it was so sublime an act in Jesus to "stoop so low" in the baptismal waters, may not some of the glory linger still around the sacred rite to fill the souls of those who "stoop so low" in imitation of their Lord?

III.

Charles F. Deems, once pastor of the Church of the Strangers, New York, in his book, The Light of the Nations, pages 88-89, says on the baptism of Jesus: "John had had the assurance that a sign should be given him when the Messiah rose to his vision. He was advancing along the line of his ministry when this remarkable state of affairs was come upon, namely: A man of wondrous sanctity of appearance comes to his baptism; John feels this is his superior, and is compelled to acknowledge it; the candidate makes no confession; he comes from the water in a state of great spiritual exaltation; a dove from parts unseen descends upon him. It was to John the Holy Spirit of the great Jehovah designating the expected and Anointed Deliverer, according to previous intimations."

These are strong, beautiful statements. It seems that the writer made an effort to avoid giving testimony to the immersion of Jesus, but he failed, for when he wrote that "John had had assurance that a sign should be given him when the Messiah rose to his vision," he confessed it all, for no one can rise to view without first sinking out of sight. It is hard to hide the truth.

IV.

Jamieson, Fausset and Brown—all Pedobaptists—in their commentary on Mt. 3:16, 17, say: "AND JESUS, WHEN HE WAS BAPTIZED, WENT UP STRAIGHTWAY OUT OF—rather from—THE WATER. Mark has 'out of the water.' And adds Luke (3:21), 'while he was praying'; a grand piece of information. Can there be a doubt about the burden of that prayer! a prayer sent up, probably,

while yet in the water—His blessed head suffused with the baptismal element; a prayer continued, likely, as he stepped out of the stream and again stood upon dry ground?"

If I believed that the manner of baptizing makes no difference, and yet believed, as all these teach, that Jesus went down into the baptismal waters and "stooped low," "was buried in the waters of the Jordan," "rose to view," I would be immersed for the privilege and pleasure of following my Lord in one act of humiliation.

E. L. WESSON.

Dedication.

The 3rd Sunday was the day set apart for the dedication of the new house of worship at New Albany. The day was beautiful and the congregation was large. At an early hour, people began to fill the house, and soon every available space was occupied. Many went away because they could not get even standing room. The former pastors had all been invited to be present. Revs. G. W. Potter, R. A. Cooper and J. D. Anderson had responded, and were on the platform.

Dr. W. T. Lowrey, a former pastor, and through whose effort the church had been led to undertake the erection of the house, had been selected to preach the dedicatory sermon; but, at the last moment, he was detained at home by sickness. The church then asked the present pastor to preach the sermon, and this he did to the best of his ability, and at the close took a collection that cleared away every dollar of indebtedness. Bro. R. A. Cooper preached a strong gospel sermon on Saturday night, which did much in preparing the hearts of the people for the glorious services on Sunday, preaching the dedicatory sermon. Bro. Potter, the oldest pastor present, and who assisted in the organization of the church, gave an interesting succinct history of the church, mentioning the pastors in regular order.

Bro. Anderson preached a timely and greatly appreciated sermon Sunday night. There were seven accessions to the church, and the services closed with an old-fashion Baptist handshaking. Many proclaimed it the most joyful day in the history of the church, and one enthusiastic worker who had collected and paid over every dollar that had gone into the beautiful building, in the fullness of his heart, exclaimed: "I have not seen or felt anything like this in twenty years." We are happy and hopeful. To God be all the praise.

E. E. THORNTON.

New Albany, Jan. 22nd.

Success Ideals.

The man with an idea has ever changed the face of the world.

Find a way or make one. Everything is either pusher or pushed.

The first thing to do, if you have not done it is to fall in love with your work.

"Education," says Plato, "is the fairest thing that the best of men can ever have."

Don't brood over the past or dream of the future; but seize the instant and get your lesson from the hour.

Our Pulpit.

"Special Preparation for Preaching a Sermon."

BY REV. J. T. ELLIS.

To be specially prepared to preach a sermon involves many considerations. A few of which we propose noticing in point of order.

I. Who are to preach?

When the "prophet of the Highest," of whom Isaiah speaks as "the voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight," had about finished his wonderful mission, and the Babe of Bethlehem had grown into matured manhood, had gained favor with God and man, had submitted to the Divine appointed ordinance, with no explanation other than the saying, "Thus it becometh us to fulfill all righteousness;" and when the great truth had been revealed to the mighty multitude, (who stood as witnesses on the banks of the Jordan, looking on Him as He rose from the liquid grave,) by seeing the Spirit as He rested on Him, and hearing the voice of the Father saying: "This is my beloved Son in whom I am well pleased."

Jesus called from among that number of prepared disciples twelve, whom He afterwards designated as "apostles," and sent them forth as heralds of salvation to perpetuate the growth of the kingdom He had begun to set up, against which, he afterwards said, the gates of hell shall not prevail.

The inference is clear that he called from among those who had "brought forth fruit meet for repentance." Or in other words, He called baptized believers to preach the gospel.

Then the first requisite for a special preparation to preach a sermon is a Divine call to that sacred duty.

II. What are they "Called" to Preach?

Mark tells us they are to preach the gospel. "Go ye into all the world and preach the gospel to every creature." Mark 16:15. Paul tells that the gospel is the power of God unto salvation to every one that believeth. They were to tell of the promised Messiah, the Incarnate Son, the Atoning Redemer, the Slain Lamb, the crucified and Risen Savior, who now sits at the right hand of the Father making intercession for His people.

They are not merely to give the history of the life, death and actions of Christ, though this is given with great wonder and interest through the gospel; nor are they alone to give the morality of religion in the abstract; though that morality is the best the world has ever known, and if it were universally practiced earth would be almost a paradise.

Neither is he alone to exhibit the perfections of God's nature, yet these perfections brilliantly shine through the gospel of His Son. "He who was in the bosom of the Father hath declared him." But a knowledge of all this alone is not a sufficiency for a preparation of the called to preach a sermon; for it does not express fully the import of the gospel. If the gospel expressed no more than the perfections of the Deity, the doctrines of the providences of God, the immutable dis-

tinction between right and wrong, or even the future reward and immortality of the soul, the Roman teachers would not have objected to it; and there would not have been that peculiar charm and beauty in Paul's avowal, "I am not ashamed of the gospel of Christ."

Since the gospel offers so much to man, how necessary to be prepared, specially prepared to preach a sermon.

In its origin it means good news, or glad tidings. It indeed is glad tidings of great joy. It is the only lever to elevate the soul from nature's darkness to light and liberty; for it offers liberty to the captive, life to the dead, salvation to the lost and heaven to the outcast.

It is a message of mercy from God to sinful man. Christ crucified, the hope of the world.

As a system, the gospel contains various parts, yet all of its parts may be resolved into one grand doctrine Redemption and Salvation through faith in the atoning sacrifice of Christ. "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief." Paul in 1st Tim. 1:15.

When we take into consideration the universal depravity of man, his proneness to sin, God's hatred of same, man's need of salvation and Christ his only hope, together with the logical truth revealed to us in God's book, that lost souls cannot believe on him of whom they have not heard, that they can not hear without a preacher and that he can not preach except he be sent. What a *woeful responsibility must rest on both him who is sent and the church that sends him!*

In view of the great importance attached to the preaching of the gospel, it necessarily follows that a preparation for preaching a sermon is of vital importance.

III. How may this sacred duty be performed?

The called who preach the gospel must study. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15.

When Jesus called unto him his twelve apostles, he daily taught them before they were sent out to preach. In the parable of the talents every man was given according to his several ability; and the servant who hid his Lord's money was condemned because of his unfaithfulness to improve the talent given him. God requires faithfulness on the part of his stewards, and they not only must have a gift to impart knowledge, but they must know something to teach, must first acquaint themselves well with the subject they would present.

It is no question that God has given all of His servants talents, and whether it be one or ten, it must be improved.

"If any man lack wisdom let him ask of God, who giveth to all men liberally."

But in our eager search of knowledge, let us remember that it must be prompted by supreme love to God, and used for His glory. It *must* be done in the power and demonstration of the Spirit. "Paul may plant and Apollos may water, God giveth the increase."

"Not by power and by might, but by my Spirit, sayeth the Lord of Hosts." Zach. 4:6.

So we conclude that while the preacher is to be studious, humble and faithful he is still to remember that should he reach the zenith of all his combined powers, that that spiritual strength which is so essential to success, comes only by waiting on the Lord; and that waiting implies an eagerness to know God's will, and a desire to do it. It also implies an abiding faith in Him, who says, "Lo, I am with you always." Consequently, we conclude that a special preparation to preach a sermon is 1st a divine call, 2nd, a clear conception of the of the object in view, 3rd abide in Christ.

A sermon thus presented will not return unto God void, but will accomplish that whereunto he hath sent it. A savor of life unto life, or a savor of death unto death.

"Love to God and love to man give power to the simple story of the cross."

The Preacher Must Study.

BY R. A. VENABLE.

The preacher who does not give much of his time to study will lose his hold upon the people. This is inevitable and it is right. If preaching is the reproduction and enforcement of the divine thought as given in a passage of God's word, it is of the highest importance, that the preacher shall ascertain precisely what the divine thought is. This must not be confounded with what the passage taken as a text may suggest. The suggestions which come to the mind from reading a passage may be very important, and profitable, but these are often very different from the real thought which the Spirit has put to record for our instruction in righteousness. There is a great responsibility in preaching, growing out of the ever-recurring liability of forcing a meaning upon a passage which it does not have, or pushing into it a meaning which it does not contain. It is a flagrant breach of veracity to take the words of a man, cut their connection and apply them in a way which he was not thinking, and give them a meaning which he never thought of, as possible. This perversion of a man's word is a mere banality compared with the too common practice of forcing a passage of God's word to mean what it does not mean. The very first question for the preacher to determine in the treatment of a Text, is, What does this passage mean? To answer this question he must ascertain the meaning of every word, found in the passage. This is mere *dictionary* work. Then he must determine the grammatical relation of each word in his text. But now he must pass beyond the boundaries of the passage itself, and study its relation to the context, what precedes and what succeeds. In this he will often be helped in determining the circumstances and the author of the passage, he is to treat as well as the application which was made of it at the time of its first utterance.

Take the passage "How shall we escape if we neglect so great salvation." The meaning of the word is not difficult to determine. But let one turn to the grammar of the passage, at once he comes upon the personal pronoun "*we*." "How shall *we* escape?" Only

little tracing of the context shows that the "*we*" includes the writer himself and the converted Hebrews to whom he is addressing himself. Then he must conclude that the passage did not primarily apply to sinners, unconverted men.

It is often taken as a text from which to preach to sinners without regard to the meaning and application of it which the Holy Spirit intended. This is to lift it out of its relations, a vice to be avoided. Its real application is to Christianize people, inciting them to faithfulness and dependence upon Christ as the only source of salvation, and showing them the fatal consequences which must follow in case of neglecting this momentous duty. Again the passage, "Behold I stand at the door and knock," etc. The context shows that Jesus Christ means to disclose to the church at Laodicea his relation to it, and how desirous he is that the relation should be changed. He is excluded. He is on the outside. They have excommunicated him, he would come back if any man would open the door. The passage is not designed to show Christ's posture toward the sinner, a use which is so frequently made of it. The study of the context will keep a reverent preacher from such a perverted use of the passage. Take the passage, "Therefore seeing, we also are compassed about by so great a cloud of witness," etc. The word "*witness*" in most sermons I have heard upon the passage, is treated as if were "spectator," lookers on.

I recall a sermon I heard some years ago in which the preacher spoke *feelingly* of those who "compass us" as compared, (1) of the world. The world looks upon us and we must not relax our efforts. The world expects us to make good time and the preacher wept, that so many Christians have not more respect for the world's wishes as to our speed.

(2). Then weak Christians are "looking on us."

(3). The Holy Trinity is looking on us.

(4). The angels are looking on.

(5). The dear departed mothers and fathers are looking on us. Here the preacher caught fire, and rose higher: then waxed warm and raised a storm. Of course he raised the meaning of his text because he failed to remember the meaning of the word "*witness*." Besides his utter neglect of the context deprived him of seeing that the cloud of witness, were none other, than that long list of the heroes of faith spoken of in the preceding chapter. The one word "therefore" or "wherefore" should have given him notice to look back after the connection between his text and the context. Sometimes the preacher will find that words are used topically, figuratively. The primary and simple meaning and use of the word must in that case become the basis of his effort to determine what figurative application the word has in the text. Our Lord is represented by John the Baptist as having a fan in his hand as purging the floor, gathering the wheat in his garner, and burning up the chaff with unquenchable fire, etc. This is one of the simplest illustrations of the use of figurative language. The preacher must find the religious, moral and spiritual significance of the words. This requires patient and prayerful study and the use of the best helps one can get. More of this later on.

Whoever believes has a creed. Whoever declares his belief makes a confession. Why object to a correct creed or a well formulated confession?

Religious confessions, such as are held by Baptists, assert first and foremost that the Scriptures have been given of God and are for man in his present state, and reveal unto him a rule, sufficient for faith and practice. They also teach that this divine Word is the only standard of doctrine which has valid authority binding the consciences of men. Who denies? All other standards, confessions, disciplines and the like, can rightfully be binding only in proportion as they teach what the Scriptures teach, for God only knew how to bind in righteousness the conscience of an immortal being for lasting good. Creeds are benefiting only so far as they are purely scriptural, and only because they are so.

The Scriptures coming from God and belonging to God are not for man's alterations, but to guide man in a correct knowledge of God and into the way of life everlasting. It is the part of man, however, to seek a correct understanding of the Scriptures that he may know God, and give correct interpretation that he may correctly witness for God, the Holy Spirit helping his infirmities in both.

Every student of the Bible must interpret each part of it separately and then combine all into a consistent whole, and all make it obvious that they do or attempt it by the terms that they use in prayers, discourses and conversations, whether they admit or deny the propriety of creeds or confessions.

If they refuse those already made out, they must make out their own creeds by their own unaided wisdom.

The real question is not, as often claimed, between the Word of God and the creed, but between the private judgment and unaided wisdom of the one who repudiates creeds, and the expressed faith of a collective body of men. Yet it is manifest that where two or more are associated together, they must be so nearly agreed as to labor together in harmony, otherwise co-operation would be impossible. This argument must rest on the interpretation, upon which the company are agreed. This agreed interpretation whether written or spoken is the creed of the company or association.

Creeds that are expressive of scriptural thought, that and nothing more, are useful as forming a basis of Bible fellowship.

Such creeds are further useful as they can be used as aids in giving instruction. Every one should thoroughly test by the divine Word each item of the creed and accept it only because it is Scriptural.

A distinction should be made between the terms upon which members are to be received into the church, and the terms upon which the officers are admitted to the trusts of their office. All who make a creditable profession of faith in Christ as a personal Savior may rightfully claim admittance to membership in the church, while no one should be inducted into an office in the church, who does not profess to believe in the truth and wisdom of the doctrines, it will be his duty to proclaim and administer.

L. R. BURRESS.

TO THE BAPTIST:

I notice in THE BAPTIST of January 18th, a request from Bro. W. Thigpen, that all our readers make known through THE BAPTIST how they stand on the doctrine of "Eternal, Personal, and Unconditional Election."

While some few have endorsed said doctrine, some may conclude that "silence gives consent," and all have accepted it; but there is one who has not, nor *cannot*, until further light dawns upon him, and that from higher authority than man.

I believe in the doctrine of a *Personal Election*; that it was according to the *foreknowledge of God*; see Rom. 8:29. Whom he foreknew, etc. John 6:64, Jesus knew from the beginning who they were that believe not. John 2:24, because he knew all men. John 2:25, for he knew what was in man. I Sam. 16:7, for the Lord seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart. God chose his people in Christ, before the foundation of the world. But the term *unconditional Election*, is it not a word stronger than used by Christ, or any of his apostles? Is it not a word, which is not susceptible of but the one construction? (as to how God picked out his people), and is there not embodied in that word, a meaning that is *absolutely* destructive of all man's moral free agency, making the invitation of the Gospel to sinners a sham, a delusion, an *absolute* failure?

Leaving all sinners, (whom God has not unconditionally Elected) in *absolute* hopelessness? Making the Gospel of Christ to sinners, of no effect?

Dear Brethren, if all the New Testament could be changed and made to read like the few passages given below, then we all might become *orthodox Baptists*. I. Make Luke 2:10 say: "Behold I bring you good tidings of great joy, which shall be to the *Elect* only."

Luke 13:3, I tell you nay: but except I regenerate you so you can repent, ye shall all likewise perish.

Luke 19:10, For the son of man is come to seek and save the unconditionally Elected.

John 1:19, Behold the Lamb of God, who taketh away the sin of the *Elect*.

John 3:16, For God so loved those who were unconditionally Elected that he gave his only begotten Son, etc.

John 3:18, He that is *one of the Elect*, is not condemned, but he that is not an Elect is condemned already, because God has not regenerated him so he can believe.

This is not written to invite further discussion of this subject, for I am persuaded that if all the labor of reading, thinking, writing and preaching to prove and establish unconditional Election, had been done *teaching* and *exhorting* sinners to repentance, it would have been more in line with the *great commission*. J. D. STONE.

One should count the cost before going to war, and if he cannot stand the strain, let him not draw the sword.—Gail Hamilton.

Love, hope, fear, faith,—these make humanity; these are its sign, and note, and character.—Robert Browning.

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God's Presence in the World.

BY H. W. ROCKETT.

Ex. 33:14.

"My presence with thee shall go,"
Was the promise to one of old,
Who doubted his wisdom to lead
God's ancient Israelite fold.
God ever has been in the world,
And never has left it to fate,
Since his presence in Sennol, he placed
In the flame at Eden's gate.
In the pillar of fire and cloud,
It floated o'er the wilderness wide,
A comfort to the homeless hosts,
Through the trackless wastes to guide.
When the wandering tribes had rest,
And a home on holy ground,
And the temple of glory was reared,
In the holiest of all it was found.
'Twas clothed in a human form
In quiet Bethlehem,
While o'er it hung a wondrous star,
Like a gorgeous costly gem.
When his earthly work was done,
And the Christ to the Father went,
The living presence, again to men,
In the Comforter was lent.
In the Ecclesia divine,
He abides God's ways to unfold,
Guiding, consoling, sustaining,
Like the oracles of old.
How lonesome the world would be,
If God were shut out of sight,
And homeless and helpless we'd feel,
But for the presence of light,
Peace, then, my soul, God reigns,
His presence is manifest
Through all the unseen ways of life,
And leads thee on to rest.
When the bright fabric is done,
In the moral loom of the world,
The swift moving shuttle thou'lt know
By his own hand was hurled.

HARRISON, MISS., Jan. 25, 1900.

THE BAPTIST.

Why Men Do Not Attend Church.

BY J. A. LEE.

No. 2.

In my last article in a former copy of THE BAPTIST, I discussed the subject under the following heads: (1). Conformity to the world. (2). The financial pressure that has been on for the past few years. (3). The manner and method of preaching the gospel. (4). The manner in which some scholars deal with God's word.

In this article I desire to continue the discussion under the following heads: (1). The lack of union on part of Christian people. (2). The lack of discipline in the churches. (3). Secret societies and fraternal orders.

1. The lack of union on part of Christian people. It seems that the spirit of discord prevails in every section and is disastrous to the progress of righteousness.

This lack of union is denominational, local and personal. The great divisions and strife that has prevailed in our Baptist and other denominations for the past few years, has had much to do with this state of affairs. We may bring the matter nearer home by calling attention to the strife that has existed in some states, regarding certain doctrines and practices that has resulted in divisions, not only of state denominational interests, but also of many churches in the state.

The worldly man naturally looks to the church for harmony and union, and if he fails to find it he turns away disgusted. The strife and divisions that occur in many local churches has much to do with men not attending church services. The church will get up a division over the retiring pastor, or the one that is to be called, or some case of discipline, or perhaps over a new building, as to where it shall be placed, or what shall be its style, or how much it shall cost, and in nine cases out of every ten old Self is at the bottom of the whole matter. The preacher too, comes in for his share of the trouble. He looks wise, talks deep, and then takes sides and then acts like one of the foolish men. The man of the world looks on, and as the saying goes, "Saw wood and says nothing," but when service day comes and the preacher and church members, all smiles and clothes, are surprised to find so few at church, and most of them women and children. It is the duty of every member to work and pray for unity, and if it takes the crucifixion of old Self to have this union, let it be done, for where there is union there is strength.

2. The lack of discipline in our churches. Every organization that succeeds must be subject to laws and rules, and when its members fail to conform to these laws and rules, the organization fails of its purpose. This is peculiarly true of the church. When it was organized Christ gave it laws by which its members were to be controlled, and when these laws are disregarded the church will fail of its purpose; i. e. evangelize the world.

Church discipline are of two kinds: formative and corrective. By formative discipline we mean: The cultivation, training and developing of the members; and of corrective discipline we mean: The settling of difficulties, and the correction of affairs generally.

I believe that both, formative and corrective discipline are sadly neglected in many of our churches, and it is having a bad effect on the outside world. Any church that will allow its members to hold to the world with one hand and the church with the other, will be instrumental in repelling the world instead of attracting it. That the church has authority to discipline its members may be seen from the following Scriptures: "Matt. 18:17. 2 Thes. 3:6. Titus, 3:10." In these passages we are commanded to withdraw from those who are walking disorderly, and by failing to do so we fail to do our duty and lose our influence with the world. If our churches would exercise discipline, both formative and corrective, the world would have less grounds for criticising, and would come to see religion and church membership in a different light and would be encouraged to attend services.

3. Secret societies and fraternal orders. This is an age of organization both in the religious and non-religious world. Most of these orders and societies have laws requiring their members to attend their stated meetings, and they require them to pay stipulated amounts also, in order to hold membership. These societies being semi-religious, and meeting in mid week, cause many men to neglect religious services, for they have just so much time and money to be used outside of their business, and as they are under oath to look after the interests of the different orders of which they are members, they do so the expense of their church, and in many cases, I believe many men, who, are not church members allow these semi-religious societies to meet their religious obligations.

In closing I will add this thought: That Sunday newspapers and printed sermons has much to do with this non-attendance to church services on the part of men. May the Lord soon show us our duty in all these matters.

Southern Baptist Convention, 1900.

We are directed by the Hon. William J. Northen, President of the Southern Baptist convention, to announce that in accordance with the action of the Convention held at Louisville, May 1899, upon the motion of Rev. J. F. Kemper of Missouri, the officers of the Convention have ascertained that satisfactory rates and arrangements have been guaranteed by railway lines and hotels, and that therefore the next session of the Convention will be held as appointed at Hot Springs, Ark., May, 1900.

LANSING BURROWS,
OLIVER F. GREGORY,
Secretaries.

"Baptist Animals."

Last fall, during quarantine times at Jackson, I made my headquarters at Clinton. Soon after Dr. Z. T. Leavell's new book, *Baptist Animals* came out, he sent me a copy, which I read with great delight and profit. One day my little granddaughter, Linnie Lowrey, came up to my room and seeing the new book on the table, she, hastily scanning its title, exclaimed "Baptist Animals!" "O grandpa! let me see that book." Readers, you need to see that book. Send 75c to Dr. Leavell at Jackson and get it.

J. B. SRARCY.

February 1,

1900.

Sunday School.

LESSON FOR FEBRUARY 4, 1900.

BY W. F. YARBOROUGH.

THE FIRST DISCIPLES OF JOHN.—John 1:35-46.
(Read John 1:19-51.)

GOLDEN TEXT: They followed Jesus. John 1:37.

At Bethany beyond Jordan, a place unknown to us, John was baptizing when a deputation of priests and Levites from Jerusalem, came to interview him as to whether he was the Christ. His every word pointed them to the mightier coming One. From John's record, verse 29, we infer that Jesus himself appeared on the next day after this deputation had been answered. Most likely he had just returned from the season of temptation in the wilderness, about which we studied in our last lesson.

EXPLANATORY.

On the morrow. Taking the facts recorded in verse 19, as a starting point, observe the four successive days indicated in R. V. by the phrase *on the morrow*, verses 29, 35, 43. Then the third day following mentioned in 2:1.

Behold the Lamb of God. Possibly only two disciples were with John to hear him use this expression. At this early stage of Messianic history it seems strange to hear such a name given to Jesus. We are too apt to put back into it all the meaning, which, developments subsequent to the crucifixion have taught us. If John had a full conception of the vicarious work of Jesus it must have come by revelation and not by unaided reason. Even then it does not necessarily follow that he understood all that his words convey to us, now, of the Lamb that was slain. The fact that he used it two days in succession shows that it was used for a purpose. It was probably founded on Isaiah 53.

They followed Jesus. Not as full fledged disciples, but literally walked after him. The expression marks the beginning of a personal attachment between them and the new teacher which was afterwards to ripen into apostleship. The writer tells that the name of one of the disciples was Andrew, while there is hardly any doubt that he himself was the other. As they were observed by Jesus he brought out the thought of their minds with a simple question. They answer with another question which leads to an invitation for them to come and see where he abode. The remainder of the day was spent with him, from whom they must have heard words more wonderful than ever John had spoken.

The tenth hour. If John counted time as the other evangelists, this would have been 4 p. m. But there is evidence that John counted from midnight to noon and from noon to midnight. This was the legal method employed by the Romans and would be understood by John's readers. The tenth hour would, accordingly, be 10 a. m., which suits the context here and elsewhere in John. Indeed, John 19:14 cannot be satisfactorily explained on any other basis.

He findeth first his own brother. First, it is used as an adjective and implies that Andrew found his brother before the other disciples found him. While not stated, it is probable that John on this occasion, also brought

THE BAPTIST.

his brother James to Jesus. If so, it makes the number of first disciples six instead of five. This is hardly more than an inference.

Thou shalt be called Cephas. When Andrew assured his brother that they had found the Messiah for whom all devout hearts were in expectation, he had no difficulty in taking him to Jesus. Jesus met him with a change of name indicating a change of character. Simon's natural qualities scarcely deserved a name indicating the firmness of character, but Jesus knew what was in man and saw what the proper training would do for this man. This born leader of men would be a foundation stone in his spiritual temple. Compare Matt. 16:18.

Phillip findeth Nathanael. Phillip and Nathanael were likely friends. The former, won by the direct influence of Jesus, invited his friend to join the new disciples. Probably Phillip and Nathanael had talked much about the Messianic hope and were both versed in Messianic prophecy. Phillip's assertion is that they have found him of whom Moses and the prophets did write.

Can any good thing come out of Nazareth? The current understanding was that the Messiah should come from Bethlehem, (See Matt. 2:5, 6) and it is improbable that Nathanael knew the early history of Jesus. Besides, from John 7:52, it seems that Galilee had never had the honor of producing a prophet, and the rabbis spurned the idea that Galilee could be the home of the Messiah. As Nazareth was an insignificant town of Galilee this gives some force to the objection of Nathanael, aside from any idea that he town was in bad repute morally. Whatever may have been the ground of Nathanael's scepticism Phillip's answer, "Come and see" was the end of controversy. The invitation accepted, Christ revealed and Nathanael won, was the result of the interview.

TOPICAL.

1. *Testimony of Christ better than argument.* John simply testified that this was the Lamb of God. He did not attempt to prove anything. So Andrew and Phillip with the disciples they won for Christ. Argument may get the assent of the head, but of itself it never gets the consent of the heart. The Holy Spirit who alone is able to show the things of Christ can get this latter. He delights to use an instrument the heartfelt testimony of those who can tell from an experimental knowledge who Christ is. This, even the man of one talent, like Andrew, can do.

2. *Seekers encouraged.* When Andrew and the other disciples of John followed, it was not from any command of John's, but from what seemed to be a spontaneous impulse. If they had any misgivings as to the outcome of their quest, Jesus quieted their fears by a simple question which strengthened the impulse and banished all doubts of their welcome. So strong were the impressions of that eventful day that John remembered long years afterward the details and even the hour of the day when he began to follow his new found Master. Even yet the Savior draws out and develops feeble, faltering faith, declaring that "a bruised reed

shall he not break and smoking flax shall he not quench."

3. *Natural relationships utilized for Christ.* How natural for Andrew to go after his brother and Phillip, after his friend. Those nearest us by nature's ties should be the first for us to take to Christ. Our influence should be such as to lead them to the Savior and it will be sufficient if our lives are not so inconsistent or our love so weak as to create doubt of our sincerity. We can at least say, with all the earnestness of our soul, "Come and see," and if there be any desire to know Jesus, the Spirit will do the rest.

4. *Every believer a preacher.* In some sense every one who is a disciple ought to proclaim his newly found Lord. If we, who profess to know and believe in Jesus, never speak of his love, we need not be surprised to hear him say in the day of judgment, "I never knew you." The very genius of the gospel is that as soon as it has been accepted, it leads the possessor to want to share his treasures with others. "The multitude of them that believe," and "The company of those that publish it" should be identical.

The Invisible Church.

I have been thinking to give expression to my conception of what the advocates of "the invisible church" theory teach or seem to, which is as follows:

"If we could conceive christianity without its external evidences of existence and could understand it to be a sort of metaphysical concept of a foreordained entity, a broken succession of a homogeneous confusion, capable, without losing identity, of ignoring all outward existence and throwing off all obligations to observe all things whatsoever I have commanded," and recognizing a conscious source and center of life, which obligations and life are incapable of removal, to say nothing of their repeal or destruction, but capable of absorption into any heterogeneous mass that might claim christianity, even "an innocuous desuetude," we might claim a conception in a nebulous form, as we approach an approximate idea of "the invisible church" theory.

L. R. BURRESS.

Oak Lawn, Jan. 14, 1900.

Baptist Annals—As I See It.

A positive need supplied. A compilation of facts not simply stated, but made readable. For four or five hours labor, you may gather more information about the doings and deeds of Mississippi Baptists, through twenty years past, than you could otherwise tget in several months with nothing else to do.

J. L. LOW.

A prominent pastor writes: "I certainly thank God for the paper service you are giving us. THE BAPTIST is educational, doctrinal and practical with a vein of the spirit of God running through it. You have my pen, head, heart and purse for its success."

The above is a sample of what we are receiving weekly. We can surely do better work under such help than we have ever done. God's blessings are attending the labors of this noble brother.

The Home.

"Upward Still and Onward."

'Tis as easy to be heroes,
As to sit the idle slaves
Of a legendary virtue
Carved upon our father's graves.
Worshippers of light ancestral
Make the present light a crime;
Turn those tracks towards past or future,
That make Plymouth rock sublime?
New occasions teach new duties;
Time makes ancient good uncouth;
They must upward still, and onward,
Who would keep abreast of truth?
Lo, before us gleams her camp-fires—
We ourselves must pilgrims be,
Nor attempt the future's portal
With the past's blood-rusted key.
—James Russell Lowell.

Don't, Don't, Don't.

Don't send us rolled manuscripts.
They are troublesome to the editor
and a hardship to the printer.
Don't abbreviate your words in
writing. Better overcome a care-
less habit than to give trouble to
others.
Don't jumble business matter for
publication and personal talk all on
the same page.
Don't send us a confused, hurried
scrawl, saying you had no time to
write properly. Take time. You
have as much time as the editor.
Don't take offense at these sug-
gestions, which are kindly offered,
but amend your ways, and receive
the editorial benediction and the
testimony of a good conscience.

Concerning Apologies.

If a speaker in a public meeting
finds himself with less time than
he expected, why should he waste
part of it in explaining that he
hoped to have more. One would
assume that under such circum-
stances he would "get right down
to business" and say what he has
to say. When one begins to make
apologies and talks about the little
time he is allowed the audience
jumps to the conclusion that he has
nothing to say worth listening to,
else he would begin. Perhaps the
most tedious man is one who be-
gins by telling us he does not like
to make apologies, but, "in justice
to himself, but if he must on this
occasion. One may not be the
best judge of what is justice, but if
he thinks justice demands an apol-
ogy, why, let him go ahead and
make it. To begin by apologizing
for making an apology doubles the
evil and the discontent of the audi-
ence.—Ex.

BELLS

Steel Alloy Church & School Bells. See Standard Catalogue, The C. & B. CO., Baltimore, Md.

THE MODERN MOTHER AND HER SON.

She is Too Busy Setting the World Right to Teach Him Great Truths.

"A man learns his politics and opinions from his father and other men, but his religion from his mother," writes An American Mother in the February Ladies' Home Journal. "No vicious man can quite kill the faith which sprang up in his soul when he knelt, a little child, at her knee every night, or was, hushed to sleep on her breast while she sang that sweet story of old, when Jesus was here among men." In earlier times in this country a mother had little work outside of her house and children. She watched her boy day and night to keep him near to God and out of the devil's clutches. It was she who told him of the Babe which lay on the table beside her. He saw her turn to it when she was happy, when she was wretched, when she was old and dying. So it came that there was nothing so near to God in that man's eyes as his mother, her Bible and her Saviour. But that woman is long ago dead and buried. The modern mother talks of her as of some coarse animal whose ignoble life was starved out in a cage. Her own feet are set in a large room. Her horizon takes in the world. She manages political caucuses, civic affairs, countless domestic and foreign missions. Art, literature, society and helpless humanity claim her. She rises every morning knowing that a botched old world is waiting for her to set it right.

Hadn't Time to Think of His Soul.

An American Mother, writing in the February Ladies' Home Journal on "Have Women Robbed Men of Their Religion?" uses this anecdote in illustration of how men of to-day are neglectful of the welfare of their own souls: "After a revival in a village near Philadelphia a dozen young converts met regularly to compare their spiritual condition. Sam B., a sickly lad, was conspicuously the most zealous among them. He could not make sure of his salvation. He prayed and agonized, and be-moaned his sins incessantly. A sudden death threw a sawmill, a widowed sister and her five children on Sam's hands. He came no more to the conference.

"Sam," said one of his friends one day, "how is it with you now? Are you calling and election sure?" "I hope so, I'm sure," said Sam. "But I've got my work to

do now. I haven't time to think of my soul."

"Slumming" as a Fad is Dangerous.

What is needed, and ever will be needed, to help the poor of the slums, is patient, devoted work on the part of those who have practical common-sense and a vital faith with as many individuals as they can reach and save. Slumming as a "fad" is dangerous, and from the standpoint of the residents an impertinent intrusion.—Mrs. Balling-loh Booth in the February Ladies' Home Journal.

Use Good English.

Whatever we learn we should know correctly; for, unless our knowledge be correct, we lose half of its usefulness.

It is amusing to observe the broad line of demarcation between genteel bad grammar and that of uneducated people. An ignorant person uses adjectives instead of adverbs, and says, "This letter is written shocking;" a genteel bungler uses adverbs instead of adjectives, as, "This letter looks shockingly." Which performs the act of looking, the written page or the speaker? To say that a thing looks, when we look at it, is an idiom peculiar to our language, and means not that the thing actually looks, but only appears. A thing cannot appear beautifully, but it may appear beautiful. Hence it is improper to say, "The moon looks beautiful." "The flower smells sweetly." "This dress looks badly." There are some idioms which you would better avoid if they sound awkward to you; but if you feel obliged to use them, do so correctly.

In the first place, uniform pronunciation is necessary, if people would understand one another. A man asked a country storekeeper if he kept onions, and received a reply in the negative. He had hardly left the shop when the proprietor said to one of the loungers standing by, "D'y'e suppose the 'tarnal fool wanted inejums?" Don't say, "You are mistaken;" that means, "You are not understood," say, "You mistake." Don't add any more to the already large list of those who say, "Not as I know." "Not that I know" is correct.

"I cannot see but what you are right," but in telling you so, I should say, "but that you are right."

Don't say, "They conversed together." It would be impossible to converse alone. In words like this, *con* means together or with. Don't say, "I had rather have you go." Say, would rather, and

if you are uncertain which word to use, leave out the "rather," and see which word makes better sense; as "I had—have, you go." "I would—have you go."

A landlord once said to a tenant, "Neighbor, I shall raise your rent." "Thank you kindly, for I have given up all hope of being able to raise it myself," was the reply.

"Frank was there among the rest." This declares an impossibility. "The rest" signifies in addition to Frank; he could not, therefore, be among them, as he was not of them, but was with the rest.

"London is larger than any city in the world." Say, than any other city.

The following examples illustrate how easily an intended meaning can be changed by a wrong selection or arrangement of words or phrases:—

"The man was digging a well with a Roman nose."

"Wanted some young (man to take care of some horses with a religious turn of mind."

"He obtained a situation of great profit at the beginning of his career."

"These verses were written by a young man who has long lain in the grave for his own amusement." "A public dinner was given to the inhabitants of roast beef and plum pudding."—Ex.

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Why Is It.

"Why is it that we are so far behind at Gulfport?" For the same reason that we are behind at forty other places in Mississippi and for the same reason that we are behind for forty years to come if we don't go to work and use the opportunity that now presents itself. We are behind because others are before us. Gen. Forrest said that the secret of success in war was to get there first with the "most" men. In the establishment of our cause in any place it is very important that we "get there first" with a good church. Send me some money to build a house now and we'll be heard from.

L. E. HALL.

To the Churches of the Mississippi Association.

Will not each church see that a collection is taken the first quarter of this new year for missions? Will the mother association sleep while the world is dying? At the last session of the association, the delegates from the various churches promised to try, and raise a stated amount this year for Missions, Home, State and Foreign. I would suggest that we take quarterly collections. We finished our first quarter yesterday, and collected over half the amount promised.

Do not wait till the association to take collections. It will be a blessing to your church, and to the giver. Do you want the abiding presence of Jesus in your church then "Go ye into all the world and preach the gospel." Read 1st and 2nd chapters of the prophet of Haggai. See what God says about neglecting his cause.

I have written Dr. Willingham to send some Missionary Tracts to all the clerks, and all the pastors of the association. Please give them out to the people and let the world know what the gospel is doing for the lost. May the Lord bless all the churches and the pastors of our association, and make this a great year in giving the gospel to the lost.

JOHN P. CULPEPPER.
Gloster, Miss., Jan. 15, 1900.

A Question.

I wish to ask a question. Is it the right thing to do to publish a so-called list of the churches that pay their pastors? My membership during the past twelve years has been with one or the other of two country churches, both of which pay their pastor. One pays \$200, the other \$150 per annum, and we feel that it is as much a duty to pay our pastor as to pay

merchant, doctor, or anyone else whom we owe, and it is unnecessary to tell it through our paper that we are simply honest. The church that does not pay when it can, and they all can, is a dishonest church, just as an individual would be under like circumstances. Some of us do not care to be "puffed" for being honest, while to leave us from a so-called "honor roll" brands us as dishonest. God bless our paper, it grows better all the time. Fraternally,

B. WATT LANIER.

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For sale by all druggists.

READ THIS.

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Dr. E. W. Hall, St. Louis, Mo.—Dear Sir: I wish to state that I have been a constant sufferer for a number of years from kidney complaint, and have never found a remedy that relieved me so much as one bottle of The Texas Wonder, Hall's Great Discovery, and I feel thankful for the great and beneficial results, believing that one more bottle will effect a cure, and may the Lord bless you in your good work.

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SPECIAL OFFER THIS MONTH.
Weight Length Price
2 ounces 20 inches \$0.50
3 ounces 22 inches \$0.75
4 ounces 24 inches \$1.00
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W. A. GRIFFITH,
Reevesville, S. C.

MOZLEY'S LEMON ELIXIR
Cured me of indigestion and heart disease, after years of suffering when all other remedies and doctors had failed.
N. D. COLEMAN,
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MOZLEY'S LEMON ELIXIR.
I have been a great sufferer from dyspepsia for about fifteen years, my trouble being my liver, stomach and bowels, with terrible headaches. Lemon Elixir cured me. My appetite is good, and I am well. I had taken a barrel of other medicine, that done me no good.
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No. 1515 Jefferson St. Louisville, Ky.

MOZLEY'S LEMON ELIXIR
Cured me of enlarged Liver, nervous indigestion and heart disease. I was unable to walk up stairs or to do any kind of work. I was treated by many physicians, but got no better until I used Lemon Elixir. I am now healthy and vigorous.
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MOZLEY'S LEMON HOT DROPS.
Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant, reliable.
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WANTED—Men with rig to sell our Poultry Mixture. Straight salary, \$5 weekly and expenses. Address, with stamp: EUREKA MFG. CO., East St. Louis, Ill.

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Ministers and Churches.

STARKVILLE.—We are moving along pleasantly at Starkville. Last year was in many respects a prosperous year. The continued expenses of the church pastor's salary, incidentals, etc., were all paid promptly.

Quite a number was added to our fellowship.

This year opens up encouragingly. There have been baptizing at both the regular weekly prayer meetings though we have had no special protracted services. Several have joined by letter.

M. K. THORNTON.

Starkville, Jan. 17.

CALVARY BAPTIST CHURCH, VICKSBURG.—The year '99 seemed determined to slip away and leave on our hands a debt of about \$170.00, but at the last business meeting the church turned out in full force, and at one sitting reduced the deficit to less than \$50. During the year the church proper raised for all purposes \$1,338; the Sunday school \$195; Ladies' Aid and Missionary Society \$135; and the B. B. P. U. \$128, making over \$2,300 from all sources. About \$125 of this amount has been given for missions, \$240 for house rent; the balance has been devoted to church expenses, building fund, Mississippi College, Orphans' Home, etc. This has been done by eighty members, the great majority of whom are young people, and work for their daily living. I trust that this showing is an indication of their religious sentiments.

On the first Sunday in January, our attendance at Sunday school was the largest in the history of the church.

The B. Y. P. U. is in good condition and promises to do a better work this year than ever before.

Our greatest need is a house of worship, but if there is anything in persistent, hopeful effort, we will yet worship in a home of our own. We are adding slowly all the time to the building fund, but lack several hundred dollars of the amount that will enable us to begin.

Fraternally,

C. C. PUGH.

NATCHEZ.—Sunday was in many respects the best day so far as we can judge, that Wall Street Baptist church has enjoyed for some months.

There were eighty present at Sunday school, with lively interest

manifested on the part of both teachers and pupils. The superintendent, a most excellent man, expressed himself as highly pleased with the work that is being done. One of the members stated that we had the largest congregation at the 11 o'clock service he had seen for years.

The pastor preached in the morning on the Mission of John the Baptist, and in the evening on "The Glory of the Cross." Four received by letter, one approved for baptism, and about ten asked to be prayed for. The Holy Spirit was with us in much power. The treasurer was looking unusually bright and cheerful Monday, when interrogated as to the cause, "why the largest collection we have had yet." We are expecting a great revival soon, a revival, because we believe the Spirit is going to give us souls for the Master's service and awaken fully all his children in this church. We have withdrawn fellowship from twelve and have received sixteen in the past four months. Many brethren are praying for us in different parts of the State and we desire to let them know God is hearing their prayers.

Yours in Christ's reign,

G. B. BUTLER.

GULFPORT.—"How are you getting along with that church building?" Oh, well, yes, I am glad you asked me. How much have you given me? Just send me what help you can and I'll tell you all about it. While I wait for your contribution I will say to those who have heard the cry from "Macedonia," we are moving right on. I preached at Gulfport last Sunday. The Lord sent some strangers with big hearts, to church. After service closed, Mr. S. S. Bullis, the general manager of the G. & S. I. R. R., introduced me to Mr. Millard, (of St. Louis, I learned).

This gentleman told me his mill at McHenry would dress all our lumber without cost. Mr. Bullis said: "We'll carry it to you free of charge." Mr. Bullis subscribed one-eighth of the amount paid me as a salary, and says, "when you get within \$50.00 of the amount you need to build your house, come to me and get the money. I know of no man who is charged with responsibilities so great, who is so pronounced in his support of churches and schools, and who is so emphatically the 'friend of the poor.'" While the business enterprises throughout the entire section owe their success, if not their origin, to his unbounded energy, his influence for the intellectual and moral elevation of the people is being felt in all directions.

His modesty in such matters is as masked as his benevolence.

L. E. HALL.

FROM BELZONA.—I have not in a long time seen anything from our small band of Baptists at this place, in your paper.

We have had given us a nice lot, and have erected a neat church and had it painted, but we are still owing three hundred and fifty dollars on it.

This people here have been very generous, and have paid all we could ask them. The place is small, and our church membership is small. Only fourteen members, and we have not yet furnished our church. Lack seats, stove, lamps and bell; no furniture, and the most important, we need a good suitable minister to take charge of this work here. Any help received at this time would do us more good than double the amount later on.

The Railroad will be completed to this point from Morehead, Miss., next month. There are four hundred lots laid off and several sold, and buildings going up and families moving in, and we expect the place to build up financially and spiritually. And we do not want to be left out in the good work. We have organized a Ladies' Aid Society and hope to do some good.

The Baptists, here, Silver Creek, eight miles below here and twelve miles north of here, have erected 3 churches in the last two years, and we have contributed to all these. I hope each Baptist who reads my appeal will contribute something towards our church—let it be ever so small. We will gratefully thank them for the contribution.

Unless we do all we can in the next few months, other denominations will take the lead, and this church will be left out.

Brother Richardson, from West Point, paid us a visit not long since and preached for us, and we like him so much. How we wish we could call him to this work. I hope that the way will be soon open and we may be able to get him.

We want soon to send the Baptist Orphanage, at Jackson, a box. We hope soon to hear from every Ladies' Society in the State with a remittance.

May our Saviour direct us in this good work, is the prayer of our church. We hope to hear from our brethren.

Your sister in Christ,

E. R. BOWLES.

WESSON.—You may write Wesson among the churches who have

paid their pastors for last year.

We are moving on hopefully, and trust to have a prosperous year, notwithstanding the fact that we have recently lost, by removal, a number of our strong and useful members.

May THE BAPTIST continue to grow in power and prominence with our people.

R. H. PURSES.

COFFEEVILLE.—We are now settled and ready for actual service. We are much pleased with our new home, new friends, and our new field of labor. No pastor ever had better friends than the writer had upon his old field. May God's richest blessings rest upon them. But the Lord has graciously given us new friends equally as good. The people of Coffeeville know just how to make everything nice and pleasant for pastor and family. Monday, January 27, was providing day and as a result, our pantry is well supplied with the choicest eatables that the town can afford.

Coffeeville has a nice, neat house of worship. Also a neat and comfortable home for their pastor. In point of intellectual culture and generous-heartedness, Coffeeville stands along in the front rank.

May the God of all grace make the writer just such a man, preacher and pastor as he would have him to be. Brethren, pray for us, for I am to follow one among the strongest and most able pastors in this State.

W. L. A. STROMBURG.

Correction.

TO THE BAPTIST:

My article on "Baptist Annals" in last week's issue was singularly unfortunate in its experience with the printer. Perhaps, however, all the blame ought to be charged to myself: I have never yet learned to write and it is not probable now that I ever shall. But some words are so radically different from what I wished them to be that I must depart from my custom and ask you to correct them.

In the first paragraph read "aristocracy" for "aristocracy." In the second, read "suggest" for "suggests;" "standing" for "stunning;" "exulting" for "resulting."

In the third paragraph read "statements" for "statement;" "prudent" for "pendent;" "feather" for "feathers;" "tumultuous" for "tremulous;" "became" for "because." Do this for me, please, and make me glad I am especially anxious that Bro. Leavell should not be "pendent" at all. He does not deserve hanging at all—as yet.

Your Brother,

J. L. J.

Dearly beloved in the Lord—if you had been half as careful in writing the original article as you were in writing this, the necessity for this would not have existed.

Bro. Johnson can write a beautiful hand, when he will.

[EDITOR].

Deaths.

R. C. Prince.

Brother R. C. Prince has gone to his reward. Born May 13th, 1829, he died January 17th, 1900, aged 70 years, 8 months and 5 days. Was a native of Kentucky, but came to Mississippi when fifteen years old and spent the remainder of his life within the State. Converted when nine years old, he was a Christian nearly sixty-one years. Blessed thought.

He was married in 1857 to Miss Mary E. Salmon, of Raymond. Eleven children were born of this union—five sons and six daughters. The sons were on the other shore to greet the homecoming father. The six daughters, with the widowed mother, remain on this side, waiting the summons home. The last four years of Brother Prince's life were years of suffering. But God hath said: "Thou hast suffered enough; come up higher."

Thus hath he gone from suffering to rest; from sighing to singing; from pain to glory.

The Lord gave and the Lord hath taken away; blessed be the name of the Lord.

J. L. Low.

UTICA, MISS., Jan. 24, 1900.

Moore.

On Thursday a. m., January 25th, our beloved brother, Joe Moore, breathed his last on earth, after a protracted illness for about two years. He was 61 years old, was a consistent Christian, and a faithful member of the Baptist church. He was baptized when he was a mere youth and continued to the end in honor of his profession. He was for years a successful business man, but when his health failed he retired from business.

He left to mourn his loss, a faithful wife and two loving daughters, all of whom feel keenly the loss of a loving husband and a very affectionate father. May God bless and comfort them all. The funeral services were conducted by the writer, assisted by Rev. — Evans, of the M. E. church. May God prepare us all in life for the solemnity of death.

R. M. R.

Rev. Louis C. Whitehead.

On December 28th, last, in the 49th year of his age, this beloved brother and friend of Jesus, left this world from the home of his brother, E. M. Whitehead, Carrollton, Miss., and went home to God. He is brother of Rev. R. H. Whitehead, now of Florida. At the age of 21, he confessed in baptism Jesus Christ his Savior and Lord, and joined Mt. Nebo Baptist Church. His conviction of sin was deep and pungent, his trust in Christ implicit, his assurance of acceptance clear and joyous. His title to the incorruptible and unfading inheritance was clear, and his efforts after meetness for its blessedness were earnest and continuous.

He was a regularly ordained minister of the Baptist denomination, served churches as pastor in Carroll and Holmes counties, and for many years did a work which only God can estimate, as colporteur of Yazoo Association. He accepted God's Word without question, and preached it as authoritative. He was a good man, full of faith and the Holy Ghost. He was a

man of prayer, and carried everything to God. He was afflicted all his life, and sometimes was a great sufferer. His vision was very imperfect. In his journey as preacher and colporteur he asked God to guide him, and said that his Heavenly Father always directed him with His eye. He literally walked by faith and not by sight.

As we might expect of such a man, he laid aside his frail and suffering tabernacle and departed to his home in the heavens with abiding confidence and great joy. After a stormy voyage, under a golden sunset, he entered into the haven of rest.

"There is a home for weary souls.

By sin and sorrow driv'n.

When tossed on life's tempestuous shoals,

When storms arise and ocean rolls,

And all is drear but heav'n."

H. F. S.

Funchess.

Marv Amanda Funchess, born Feb. 22, 1858, married to W. F. Funchess, Jan. 1, 1878, joined the Baptist church 1883, died January 5, 1900.

We have lost an affectionate daughter, loving sister, devoted wife, a tender mother and a consecrated Christian from our ranks. She leaves a mother and father, one brother and two sisters, a husband and two sons together with a host of friends to mourn her loss.

It may be tersely said of her, "She has done what she could." She was faithful to the cause of her Lord and all who fell into her company felt her power as a Christian. She was a consistent member of Smyrna church at her death, and the church, as well as the neighborhood in which she lived, will feel keenly the loss of this good woman. Tears fall from our eyes, but not for her, as we are satisfied she is enjoying rest "from her labors."

May the Lord fill the vacancy made in our saddened hearts by her untimely departure.

When I say she was a good woman, I but speak the sentiments of all who knew her. Good-bye, but not forever.

W. S. ROGERS.

C. C. Sproles.

It is the sad duty of the *News*, Durant, to chronicle the death, from consumption, of C. C. Sproles, one of Durant's most promising young men. The remains were brought here from Texas, where he had gone to regain his shattered health, for burial. A large number of friends and relatives attended the funeral services conducted by Rev. J. P. Hickman, Thursday afternoon, at the Baptist church, after which the body was interred in the Durant cemetery, together with that of his mother, which arrived from Pickens on the afternoon train. Charlie was born and raised here; and enjoyed the respect and esteem of every one. In speaking of him we cannot do better than give space to the following from the Greenville, [Texas] Evening Banner, Jan. 22: At 8:30 last night, at the residence of Mr. and Mrs. L. N. Jenkins, occurred the death of their nephew, Charlie Sproles, of Durant, Miss. Deceased was 21 years of age, and up to a few weeks ago was in the employ of the American Express Company as messenger on the Illinois Central. During the yellow fever epidemic young Sproles was one of a very few messengers who remained at his post, and for the heroic service was

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OF THE REMARKABLE OHIO INVENTION, DESCRIBED IN A FORMER ISSUE, WAS SO VERY SATISFACTORY WE HAVE NO HESITANCY IN INDORSING THE SAME AS JUST WHAT ALL OUR READERS NEED.

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Evangelist; M. C. Gröpper, M. D., 375 Centre St.; Boston; Congressman John J. Lentz and thousands of others. Mrs. S. H. Tripler, 36 Park Row, New York City, had Rheumatism and other troubles 20 years, was cured in one week, says this Cabinet is a God-send to every woman, worth \$1,000. G. M. Lafferty, Covington, Ky., was compelled to quit business, walked on crutches, drugs and doctors failed, was relieved by the first bath, entirely cured in 14 days.

J. W. Van Tassel cured himself of Lumbago, and his friends of Blood and Skin Diseases, Kidney Affections, Nervousness, Piles, etc., and made \$1,500 selling this Cabinet in 5 months. No one afflicted can afford to be without this Cabinet.

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This Cabinet is a wonderful seller for agents, and the firm offers special inducements to both men and women upon request, and to our knowledge many are making from \$100 to \$150 every month and expenses.

Married.

On December 28, 1899, at the residence of the bride's parents, near Eupora, Miss., Mr. J. B. Carroll and Miss Alma Dunlap were united in the bonds of matrimony by Rev. R. M. Richardson. We wish them great joy in their married life.

Married.

MASON QUINCHE.

This morning at ten o'clock, at the Christian Science Home, the residence of the bride's mother, Mrs. M. J. Quincbe, Mr. Henry M. Mason, of Chicago, and Miss Annie E. Quincbe were united in the holy bonds of matrimony, Rev. W. H. Bruton officiating.

The happy couple took this evening's Nashville, Chattanooga & St. Louis train for Nashville.

The groom has the appearance of a polished, Christian gentleman which he doubtless is, while his bride is well known in Union City for her culture, refinement and womanly graces.

The Commercial-Courier extends its warmest congratulations to the happy pair.—Commercial-Courier.

Married.

Mr. T. W. Ford and Miss Edna McKee, all of Eupora, Miss., were united in holy wedlock at the home of the bride's father, on the 25th of January, 1900. Dr. E. B. Miller, of West Point, officiating.



Woman's Work.

LEISURE HOUR VERSES.

BY ERON OPHA GREGORY.

As The Days Pass By.

As the days pass by life's bright hues fade,
And all things seem to wear a change,
Even in the song-bird's joyous lay
A tremulous note of sorrow rings;
And our eyes see more of sad decay.
As the days pass by.

As the days pass by the ones loved most
In dark, untimely hours die;
We kiss their brows and we hold them close.
But we cannot keep them by our side;
Oh, the vanished faces haunt us
As the days pass by.

As the days pass by we droop and fade,
Strange fevers burn and wither our frames,
O'er blighted hopes and trust betrayed,
We brood in bitter, secret pain.
From the world's rude touch we shrink,
afraid
As the days pass by.

As the days pass by our hearts grow old,
Our trembling lips no longer boast,
And deep in memory's urns we store
The ashes of pride and youth and hope;
On earthly idols we slacken our hold,
As the days pass by.

As the days pass by a nobler song
We frame for our poor, stammering tongues,
And glimpses of the Immortal Dawn
Rise on our path to guide us home;
For sweeter, holier rest we yearn
As the days pass by.

As the days pass by a nobler song
We frame for our poor, stammering tongues,
And glimpses of the Immortal Dawn
Rise on our path to guide us home;
For sweeter, holier rest we yearn
As the days pass by.

Lines on the Death of a Friend.

Friend,—thou that liest silently,
With closed eyes and pulseless breast,
Dost think how dearly I would prize
Thy peaceful sleep—thy dreamless rest?

My tired hands I long to lay
As thine are laid to day in death;
My troubled heart I fain would soothe
With thy last, long, expiring breath.

Thine the eternal rest and calm—
For me, the turmoil and the strife;
For thee, the mystery made known;
For me, that trying thing—long life.

But I am living? art thou dead?
Nay, mine the eyes, that cannot see,
While thou art wakened unto life,
That shall be thine eternally!

Africa and Japan.

"Many shall come from the east
and west, and shall sit down *** in
the kingdom of heaven."

AFRICA: Missionaries, 6; native assistants, 10; churches, 6; out-stations, 6; baptisms, 37.

JAPAN: S. B. C. mission opened 1899; missionaries, 7; native assistants, 7; churches, 1; out-stations, 9; baptisms, 14.

STUDY TOPICS.—Beginnings. Lott Carey. Our missionaries who

died in Africa. First laborers for Japan. Growth and development of the nation. Seeking for light. Living workers.

A Valuable Present.

The Ladies' Aid Society of Gillsburg church remembered the outgoing pastor during Christmas with a nice valuable present, for which he is grateful.

The work of this Society has been quite good, their contributions amounting to nearly \$150. The Lord bless them, and may they continue in the good work.

Very truly,
T. C. S.

TO THE BAPTIST.

I have often thought how nice it would be if the women in different parts of the State would write for our *Womans' Column*. I did enjoy Sister Della Deupree's article so much. I have been trying sometime to give a tenth, and most cheerfully join her Tenth Club. Put down Mrs. Bettie Halbert, also. Now I have four little boys whom I call my preacher, clerk and two deacons, who obligate themselves to pay the tenth to the Lord's cause. These little boys work cotton patches, and you will hear from them again in the fall; John Ellis, Robert Ellis, Shirley Halbert, Jamie Halbert. I belong to Mt. Zion Ladies' Society, also Armstrong Society of Columbus church. They are a band of noble workers. I love our Baptist women everywhere, and would love to read letters in THE BAPTIST, and when we meet at the Convention, would know each other.

J. HELEN ELLIS.

Dunbar, Miss.

TO THE BAPTIST.

A bright light dawned upon me a few weeks ago, when I turned to "Woman's Work" in THE BAPTIST, and read encouraging words from one of the sisters, as regards recent articles of mine. If the few lines that I have inscribed have accomplished one atom of good, I feel deeply grateful and am emboldened to write again. I love this kind of work; perhaps it is a part of my mission to do some good in this way; so I lay aside all hindrances to day and yield myself to the spirit of the hour.

Our Brookhaven W. M. S. has recently sent a box of clothing, valued at something more than \$50.00, to Rev. Bozeman, of Oklahoma, a frontier missionary, who was in need of almost every article of wearing apparel for himself, wife and seven children.

At our annual election the same officers were retained, who have

served for several years. In fact, we hardly distinguish between officers and those in "less authority," so united are we in the bonds of love and a common interest—"in honor preferring one another."

We began the New Year by observing the week of prayer, using the prescribed program as a guide.

Years ago our society thought a whole week of daily prayer meetings a thing impossible, or some thing they feared to attempt today, how different? The meetings were well attended; each one was led by a member appointed the day previous, and not one shirked the duty thus laid upon her; praise services at the close of the hour were frequent, and as many as seven good women arose consecutively, at one meeting and testified to the love of Christ, in the sweetest Christian spirit and heart-felt words; a contribution was made for a destitute family, and the "Christmas envelopes" were received, which resulted in \$8.47 being given to our missions in China. After the regular service each evening, it was noticeable that several sisters invariably made visits to the sick, or the afflicted; and some held up the Lamp of Life to those whose earthly vision seemed growin dim, and shores receding, as they drew near and nearer to "where, beyond these voices, there is peace." An influence for good that will doubtless tell in the future, permeated the hearts of many, and may it redound to the eternal welfare of unsaved souls!

I note, with pleasure, the advance step taken by THE BAPTIST, and hope by another year that the paper may be enlarged. To Brookhaven Baptists it is especially attractive, since two of their former pastors are made prominently useful in its columns, and I trust the subscription list from this place will grow longer. How much more intelligent and capable a worker is, who keeps informed about the work. May our women realize this and subscribe for THE BAPTIST.

LENA M. HOBBS.

Jan. 20, 1900.

Addition to Last Week's Report.

The following reports have been sent since others were printed:

Highland church, Meridian, Orphanage..... \$11.00
Starville church, Minster Education..... 10.00
Foreign Mission..... 2.55
Shady Grove church, Minster Education..... 2.80
Orphanage..... 2.00

Total..... \$4.80
Bethes. Ala., church, Home Uses..... \$2.40

..... \$7.20

Also correct in printed report—Home Uses, First Baptist church—V. L. A. S. \$15.00 should read \$150.00.

MRS. A. R. WOODS, Sec'y.

"Snap Shots."

A LARGE number of engraved views of varied scenery in the famous zinc fields of South-western Missouri, mailed free, along with "Tales of Fortane" telling all about the zinc industry of Missouri, and how a small sum can be invested to good advantage. Address,

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Temperance.

A call has been issued for a National Prohibition convention to nominate candidates for President and Vice-President. The convention is to be held in Chicago on June 29.

Brief History of the American Young Peoples' Christian Temperance Union.

The organization destined to be such a power in our land, known as the Young Peoples' Christian Temperance Union, had its origin in August, 1897. The three young women, Miss Eva M. Shontz, Miss Lacy page Gaston and Miss Jennie Williamson, who were the means in God's hands of starting it, had little thought that their action would result in a great national movement like the present one, the end of which is not yet.

Miss Shontz, whose very soul was on fire for the temperance cause, was one of the speakers on several lake excursions given by various young peoples' church societies during the summer of 1897, and in this way came in touch with large numbers of Chicago's Christian young people. The lack of definite and concerted action along temperance lines was very evident, and many seemed willing to fall in line if the right plan could be proposed. A nucleus of an organization was formed on the steamer on the day of the Epworth League excursion, across Lake Michigan, and thus a definite start was made. Miss Shontz was chosen president—a formal organization was effected in October in Willard Hall.

From the first the part the young men were to have, was much dwelt upon, although organized under the constitution of the Young Woman's Branch of the W. C. T. U. The young men took hold with vigor and showed their willingness to take an active part in this much-needed work, but the limits of the constitution which forbade them occupying any official position were a constant source of annoyance, and the best young men were constrained to question why the Union should not be a Young Peoples' Union in fact as well as in spirit.

At the National Womans' Christian Temperance Union convention, at St. Paul, a memorial was brought before that body, asking that the Young Peoples' Christian Temperance Union be recognized as a branch organization, and its delegates present on the floor accorded the rights of other delegates. This

request being denied, but one course was left to be pursued, i. e., the perfection of an independent organization.

News of the uprising of the Chicago young people reached other cities, and at Denver and other points organizations on the same plan were formed and steps began to be taken to organize the young people of the nation. Young men and women who had been trained to work together in the young peoples' church societies welcomed an organization for practical temperance work, in which they might unite their forces.

The power of song had never been fully recognized and utilized in the temperance reform. It was decided to rally the forces in a great temperance chorus. A well-known chorus leader was secured and hundreds of young people met week after week. On June 25, 1898, one of the greatest temperance rallies which Chicago ever saw was held at the Auditorium. Those present will never forget the inspiring scene. The chorus of over 500 voices was massed upon the platform, and a fine audience was in attendance. Dr. Henry Wade Rogers, president of the Northwestern University, presided and spoke with great effectiveness. In introducing Miss Shontz, who won all hearts, he said that he felt the mantle of Francis Willard had fallen upon her.

Dr. P. H. Henson, Chicago's witty and eloquent divine, also spoke brave and stirring words.

The exertions attendant upon the Auditorium rally, especially much night work, told upon the brave young president, and several months of enforced rest were taken. It was feared that her eyesight had been sacrificed, but, fortunately, this calamity was averted, and in the fall she was again at her post.

The Enforcement of Law, Million Vote, Anti-Cigarette, Temple and other lines of work were taken up with great zeal.

The realization of the necessity to broaden the work, thus strengthening the few scattering local unions organized in the country led to a trip from ocean to ocean by Miss Shontz, from May, to September, 1899, which resulted in one state organization—Colorado—and local organizations in more than a dozen states. A call was sent out for a National Convention to be held in Willard Hall, Chicago on Sept. 28, Francis Willard's birthday, at which representatives were present from fifteen different states and Canada, and a national organization effected.

The present work in hand seems to be that of organization, and our

25c. SAMPLE BOTTLE 10c. FOR NEXT THIRTY DAYS.

The World's Greatest Robber

But All for the Good of Suffering Humanity, for It Robs Them of Diseases. RHEUMATISM, HAY FEVER, ETC.

[TRADE MARK.]
By the never failing merit and efficacy of "5 DROPS," many diseases have been robbed of their terror, and the grave of many of its victims. Through the prompt and decisive action of "5 DROPS," thousands have been snatched from the jaws of death and restored to health, happiness and friends. Many a person has been told by the attending physician that they were beyond the reach of medical science. Yet today, they live and are a walking advertisement for this remedy, and are likely to reach a ripe old age. This may sound a little skeptical to some, yet it is true, most positively true. We make no exaggerated statements in behalf of this remedy; we hold out no false promises to the sick and afflicted. But we say to all of them, it does not matter how many doctors have treated you, how many remedies you have tried, how long you have suffered, if you have any of the following diseases, you can positively be cured by the use of "5 DROPS," for it never fails: RHEUMATISM, NEURALGIA, SCIATICA, BACKACHE, ASTHMA, HAY FEVER, CATARRH, TOOTHACHE, NERVOUSNESS, SLEEPLESSNESS, NERVOUS and NEURALGIC HEADACHES, HEART WEAKNESS, PARACHE, CROUPE, MALARIA, DROPSY, CREEPING NUMBNESS, BRONCHITIS, LA GRIPPE, and kindred diseases. So proof positive are we of the effectiveness and highly curative properties of "5 DROPS," backed up by the many thousands of testimonials received from grateful persons from every part of the country, that we are fully warranted in saying "5 DROPS" is daily curing more people than all the remedies on the market combined, and in cases of Rheumatism, it is curing more than all the doctors combined for they cannot cure chronic Rheumatism. "5 DROPS" can and does cure it, regardless of how severe, or how long standing. "5 DROPS" is not alone the best remedy on earth, but is also the cheapest, for a dollar bottle contains 300 doses. Price per bottle, \$1.00, prepaid by mail or express, or six bottles for \$5.00. Sample bottles, 25c., but for the next thirty (30) days will send sample bottle for 10c. 5 Drops is the name and the dose. Agents wanted. SWANSON RHEUMATIC CURE COMPANY, 160-164 E. Lake Street, Chicago, Ill.

president, together with the other national officers, realizing that immediate and practical work is needed or a new organization falls over dead, making the end worse than the beginning, is working to this great end, having been on the road much of the time since the national convention. Through her untiring efforts many local unions and five State unions, Illinois, Iowa, Ohio, Missouri and New York, have been organized.

The saloon must die. It will die soon if the Christian young people will mass their forces against this enemy. The millions of young people who have been in training during the years are ready for some great victory. In every city, town, hamlet and village the country over are bands of young Christian warriors, who, with song of victory on their lips, can vanquish this foe. Young people need hard things to do. Many have not guessed the thought of God for American Christian young people. Some of the most enthusiastic recruits have grown tired of the constant drilling with no call to action against the foe, which is in such plain sight and such a defiant attitude. The young people themselves of the churches need a part in this mighty warfare. Many forts of the enemy—saloons—could easily be taken if the necessary effort were made to enforce the laws. When the leaders give the word, "Advance on the saloons," these millions of young people who have been "simply marking time," will be ready to spring to arms.

If you feel Dull, Languid, Broken-Down, Debilitated, have Weak Stomach or Indigestion, use Dr. M. A. Simmons Liver Medicine.

NOTICE—The president of a large secondary school in Mississippi, desiring to go East, will disband his faculty soon. He wishes, to obtain a situation for a first-class music teacher now in his employ.

This lady received a three year's training in voice and piano in Europe. Teaches also English and German. This affords an excellent opportunity for securing the services of a teacher second to none in the State at a low salary. Address for further information,

WM. HINSON,
Meridian, Miss.

FAT FOLKS REDUCED 15 to 25 pounds per month. DR. J. C. HENRY, 200 N. W. 2nd St., St. Paul, Minn. Address D. E. 3400 R. 2. B. Masonic Temple, Chicago, Ill.

Free Kidney and Bladder Cure.

Nature has provided a positive cure for diseases of the Kidney and Bladder and Rheumatism, in the New Botanic discovery Alkavis, made from the Kava-Kava Shrub. Convincing testimony of its wonderful curative powers is given by Rev. W. B. Moore, D. D., of Washington, D. C.; Mrs. James Young, of Kent, Ohio; Mr. Joseph Whitten, Wolfboro, N. H.; and many others, who were cured of various diseases of the Kidneys and Bladder by Alkavis. To prove its great value, and for introduction, The Church Kidney Cure Co., No. 400 Fourth Avenue, New York, will send you a treatment of Alkavis prepaid by mail free. It is certainly a wonderful remedy, and every sufferer should gladly accept this free offer.

\$5.00 a Day Sure this Winter for Men and Women.

Let Prof. Gray start you in the plating business, doing plating and selling his famous outfits. New plan, new business, no experience needed. Demand for plating enormous. Profits immense. Be a money maker. Don't be hard-up. He makes a genuine offer, agrees to teach you free this sure paying business, and wants to appoint a good person in every district. Others are making \$5.00 to \$15.00 a day, so can you. Write quick, stating age, experience, references, etc., to GRAY & CO., Plating Works, Cincinnati, Ohio.

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OLYMPIAN CHURCH 150 N. W. 2nd St., St. Paul, Minn. Address D. E. 3400 R. 2. B. Masonic Temple, Chicago, Ill.

B. Y. P. U. Department.

BY W. P. PRICE.

Poplarville! Were you ever there? What a grand place it must be, for young people! Seventy-five present at one meeting! Many a preacher would be glad to have so many as that, in his Sunday morning congregation—a scene so inspiring, would give wings to his sermon. Up to date, Poplarville is the banner Union in the State, but there are others to hear from.

In The Baptist Union, your "postal card exchange" is spoken of as, "One of the notable features" of the department. But the "wires" must be down somewhere, as we are not able to "connect" with all the Unions. Don't forget to "call up Central," if not every week every other week anyhow! You recall Lord Bacon's proverb, "Reading maketh a full man, conference a ready man, and writing an exact man," do you not? Well, then, read the "various reports" and talk about them, and sit right down, before you forget it, and write a better one than anything you have seen—that's the way to be a "doer" and a helper in the work.

The Hon. Dr. J. L. M. Curry, than whom there are but few more wise and widely informed, writes (not to me): "The work of the B. Y. P. U. strongly appeals to me, and I wish it increasing success. Many people, calling themselves Christians, are so ignorant of the fundamental truths, many Baptists have such meagre and erroneous views of our differentiating and vital principles, that your organization has a field of most inviting and essential usefulness." How thrilling the scene will be, when all our people are engaged on things fundamental, in our holy religion!

SOME BAPTIST BEGINNINGS.

The First Baptist church of Boston was organized in 1665, and its history prepared by the present pastor, Dr. Woods, is a most interesting volume, in many respects. In the beginning of the century, when "Unitarianism" swept all the Congregational churches of Boston, but one, "The Old South," into the maelstrom of heterodoxy, the "Old First" did not lose a member, and it was due to her firmness that the "Old South" kept in line.

Rev. Thomas Goold, her first pastor, served for nothing, and furnished the house in which they worshiped, himself. The next pastor received \$10.00 a week and

his fire-wood." The present pastor gets a little more—\$6000; so they have made progress even in Boston.

Until 1773 an "unholy" thing as heating a meeting-house was not to be thought of for a moment.

Baptist churches of to-day call ordaining, and other councils, to be composed only of Baptists, but in 1718, when Rev. Elisha Callender was to be ordained, in the First Baptist church of Boston, the records show that none but Congregational churches were invited. As late as 1765, when the celebrated Dr. Stillman was installed as pastor, no Baptists were invited, though the Second church was only a few blocks away.

The reading of the Scriptures to-day is never omitted in our worship; but our fathers of Boston knew nothing of such a custom—barring the days of the Apostles, it is comparatively a modern usage.

Baptist churches of to-day hold "mid-week" prayer meetings—our fathers knew nothing about such meetings. About 1793, when Yellow-fever was raging in New York and Philadelphia, our Boston brethren became alarmed and came together for an "evening of prayer"—so the prayer meeting came into use.

For the month of February, our "Missionary Studies" will be our Missionary Societies, their organization, their management, their Missionaries and their fields of operation. The course of studies will be broad, and will be a most valuable contribution to the missionary literature of the day. These studies constitute an important introduction to the mission fields which will follow immediately, and should be industriously pursued.

DAILY READINGS.

Monday, Feb. 5.—Num. 29:22; 21:20.

Thursday, Feb. 6.—Num. 21:20-35.

Wednesday, Feb. 7.—Num. 22:1-35.

Thursday, Feb. 8.—Num. 22:36-32:10.

Friday, Feb. 9.—Num. 23:11-24.

Saturday, Feb. 10.—Num. 23:25-24:1-9.

Sunday, Feb. 11.—Matt. 13:44-45.

(Prayer-meeting topic), "Seek First the Kingdom of God."

1. "The Kingdom" to be sought.
2. The value of it.
3. How to be sought.
4. By Whom to be sought.
5. When to be sought.

(The Daily Readings occur in The Baptist Union, and used here by permission.)

YOU'RE NOT AN EXPERT

in the judgment of clothing. You can't be. Men who have devoted a life-time to the business are not always. Your absolute safety lies only in buying clothes from a reputable maker endorsed by an honest merchant.

STRAUSS BROS. CLOTHES are reputable. They are not afraid to put their label on every garment, which means, "Money back if you want it." We don't hesitate to tell you that these clothes contain the highest amount of intrinsic value at any price named.

Suits \$10 to \$18, Pants \$1 to \$5.

Few merchants can equal the cloth-quality, tailoring or fit; none can surpass

JOHN CLEARY,

118 SOUTH STATE ST., JACKSON, MISS.

Winona Union met Friday night, A. Flake leader. Had a delightful conquest meeting. Topic: "Baptist Beginnings in America." All enjoyed this purely historical meeting. Interesting papers were read and most instructive talks made by the leader and pastor. At the close of the meeting our young choir rendered the old missionary song, "The Morning Light is Breaking." Twenty-four present.

Respectfully,

MRS. L. W. HUNTLEY.

January 27, 1900.

I spent last Sunday evening with the B. Y. P. U. of Cavalry church. Pastor Pugh led the meeting, discussing "Baptist Beginnings in America." His talk was interesting and profitable. I was invited to "say something." It was from the standpoint of Baptist Beginnings as individuals, not as a denomination. Denominationally we are stronger, individually, there is room for improvement since our beginning. The attendance was good, singing excellent and cordiality complete. Our union at the First church shows signs of revival since the new year opened. Presume our people have turned over a new leaf. I hope they keep it over and fill it with good deeds for Christ. The Children of James continue their laudable undertaking in caring for little Minnie Gamble now with Bro. and Sister Foster. They are heroic and consecrated workers, whose example puts some older ones to shame. Dr. Brough, of Clinton, spent last Lord's day in our midst. His ad-

dress, "We Study But to Serve," at the First church, under the auspices of the B. Y. P. U., brought a goodly number out. His subject was admirably handled and well received.

H. E. WILKINSON,

VICKSBURG, Jan. 26, 1900.

AT CRYSTAL SPRINGS.

The Crystal Springs B. Y. P. U. had a large attendance and good services Sunday. The leader was Mr. Wallace Scott, a young man from New Zion, who is going to school here. We have gotten him enlisted for the Master, and we feel our Union is helping many who otherwise might not become interested in church work.

The Social Committee reported, Sunday, a very enjoyable social at Mr. and Mrs. G. W. Copley's last Friday evening. It is the plan of our Union to give a social at least once a quarter. This is the second one since our organization.

ANNIE VINING,

Corresponding Secretary.

Married.

At the home of the bride's mother, near Brandywine, Dec. 24, '99, by the writer, Mr. Sam T. Trim, of Copiah county, and Miss Rachel Chiles, of Claiborne county, were united in the bonds of matrimony.

S. R. YOUNG.

Doting Mamma—Rodney, dear, to-morrow is your birthday. What would you like best?

Rodney, Dear (after a brief season of cogitation)—I think I'd like to see the school house burn down,